

The CLERGY REVIEW

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THE SPIRITUALITY OF THE DIOCESAN CLERGY

1. PRELIMINARY CONSIDERATIONS

THIS question, which is as old as the Church itself, has again become topical. What largely accounts for it is the work of Canon Masure, Professor at the Senior Seminary of Lille. His book, *De l'éminente dignité du sacerdoce diocésain*, appeared originally in 1938, when the atmosphere was controversial. In 1948 it was republished, with a few necessary revisions, under the title *Prêtres diocésains*, and its effect has undoubtedly been appreciable: it has been a strong reminder to diocesan priests that their apostolate itself is their first and principal means of sanctification.

In 1943 the French hierarchy as a body took a direct interest in the problem. The Cardinals and Archbishops of France opened an inquiry on the diocesan clergy: their seminary training, their spirituality and the general scheme of their life. The findings were published by Mgr Guerry, Archbishop-Coadjutor of Cambrai¹, who devoted a special chapter to "*Une Spiritualité du clergé diocésain*".

Since then other works have appeared on the same subject. The bulletin of the *Union apostolique de France* has been devoting a special item to it since 1945. The Paris *Centre de pastorale liturgique* inserted it in the agenda of its second session.² Last, but not least, a book has now been published³ which sets forth the considered views of those who have been concerned with this vital problem.

2. When diocesan priests talk of a "spirituality of the diocesan clergy" it is not to work out detailed and harmonious

¹ *Le clergé diocésain en face de sa mission actuelle d'évangélisation.*

² See *Maison-Dieu*, 3^{me} cahier.

³ *Pour le clergé diocésain*, Editions du Vitrail, Paris 18.

theories. That is not their way; and, in any case, they have no time. They simply ask themselves, and quite rightly, what they amount to in God's eyes, and how they can contrive to make the most of what they are. In short, as Mgr Guerry says, they want to grasp "the distinctive character of the diocesan clerical state; on the basis of their proper function in the Church, they want to establish a means both of promoting their own sanctity and of fulfilling, as perfectly as possible, their special mission in the life of the Church at large".

What is this but the traditional *agere secundum esse*? Diocesan priests desire a better understanding of their important vocation in the framework of the diocesan life; they need a better appreciation of values, where their mission is concerned; a clearer view of the tangible motives for striving more earnestly and perseveringly after perfection; they seek a firmer stability, deeper roots, for the vital resolutions they must constantly renew. That is why they want to have it explained to them more precisely, more vividly and more "doctrinally", what it is they really are. The answer to this earnest and very praiseworthy desire can take as its title: "The spirituality of the diocesan clergy."

3. No contrasts are called for in this quest for a special spirituality.

There need be no opposition between "seculars" and "regulars". In these days of close collaboration in apostolic work, when "regulars" and "seculars" are meeting more and more fraternally, helping to further the kingdom of God, there is no occasion to hurt feelings or provoke any arguments. To exalt the importance of diocesan priests is to exalt that of a group of men picked out by God for a special work; but this is not to diminish the importance of any others.

And there is no opposition between two kinds of perfection, "apostolic" and "religious", as though these two things were wholly distinct. It is more than obvious that the Christian spirit, even in the contemplative Orders, should always be both redemptive and apostolic. Monks, no less than others, desire to extend the kingdom of God. What is claimed for the diocesan clergy, and their apostolic ideal, is not *ipso facto* denied to anyone else.

Nor is there any opposition between "diocesan" and

"Roman". Quite the contrary. Sometimes, to support a preference for the word "diocesan", rather forced doctrinal considerations have been adduced. As against these—especially today, when all temporal activities have become international and universal—we can hardly exaggerate the importance on the Centre of Catholicity, which is the very heart of the ecclesiastical apostolate.

4. One advantage of the word "diocesan" is that it evades at the outset a particular ambiguity. "Secular" suggests a "secular spirit"—that is a "worldly spirit". And it is not only the laity who take it to mean this. We could quote a number of spiritual works which, treating of "vocation", distinguish between two alternative ways of life: one, out of the world, that of religious; the other, in the world, that of secular priests and and layfolk. We naturally resent this distinction, seeing that our state of life should be in all respects the complete antithesis of the secular spirit. True, we all know: *non rogo ut tollas eos de mundo, sed ut serves eos a malo*.¹ We are in the world; we must be in it, and we shall remain there. But we are not "of the world": *De mundo non sunt, sicut et ego non sum de mundo*.² A wrong understanding of the term "secular" is misleading: first of all to priests, who in spirit and in truth should be entirely removed from everything "worldly"; and secondly to the faithful, suggesting as it does an erroneous notion of the clerical ideal.

On the other hand the word "diocesan", though not found in Canon Law, "distinguishes very happily the fundamental choice underlying the *seminary* vocation; I mean, serving the Church locally, entering the ranks of the resident clergy, being directly and permanently attached to a diocese". This describes very well the purpose of our inquiry, which is to reveal the grandeur and beauty, the riches and the importance of the diocesan priest's work.

2. HISTORICAL INSTITUTION

Such expressions as "spirituality" and a "school of spirituality" can be overdone. Look at the matter more concretely, in

¹ John xvii, 15.

² John xvii, 16.

the light of the humble description St Paul himself gives of his ministry as an Apostle.

1. When taking leave of the "elders" at Miletus he addressed them in these touching words, which define for all time the work of bishops and presbyters. "Keep watch," he says, "over yourselves, and over God's Church, in which the Holy Spirit has made you bishops; you are to be shepherds of that flock which he won for himself at the price of his own blood."¹ *Pascere Ecclesiam Dei*: this was the ideal of the first successors of the Apostles, and it has been the ideal of all our bishops ever since. "*Perfectio episcopalis status in hoc consistit*," wrote St Thomas,² "*quod aliquis ex divina dilectione se obligat ad hoc, quod salutis proximorum insistat*." The bishop's mission, therefore, is to serve a Christian community: that, fundamentally, is the purpose of his life. This ministry, of course, includes the performance of divine worship, as well as the discharge of a *cura animarum*; but these two different functions are united in a single pastoral mission.

The continual growth of the Christian communities called for an ever increasing number of pastors. The time had gone when control could be speedily exercised by the Twelve themselves, or when authority could be temporarily delegated to Timothy and others. Even the deacons and their subordinate helpers were no longer sufficient. It was a matter, now, of ministering regularly to the lives of thousands of Christians. The sacraments had to be at the disposal of all who desired them; sacramentary discipline was constantly developing during the centuries, and this made the need increasingly urgent. The consequence was that the bishop had to choose assistants—*cooperatores ordinis nostri*—to whom he could entrust many of his functions and powers. That, as an historical fact, is how the priest came to be called the helper of his bishop. Hence close collaboration, similar tasks and activities, co-ordinated life and co-ordinated action, a common reverence and a common respect, paternal guidance and filial obedience, a general's command and soldierly discipline—these are the many threads that are woven into the texture of the diocesan community.

2. From this historical fact, which we take as our starting-point, we can see, in the first place, that the field of the aposto-

¹ Acts xx, 28-9.

² IIa, IIae, q. 185, a. 4, c.

late includes more than the *poteslas ordinis*. The apostolate—we must insist on this because it is a very necessary point—includes the whole work of the Church: the *ministerium*, the *magisterium* and the *regimen*. It would be incorrect, in view of this, to define the episcopate purely in terms of the *poteslas ordinis*, as is sometimes done in the *Tractatus de Ordine*. The Roman Pontifical makes it clear that it is something more; so, too, does Canon Law.

In the same way the diocesan priest, who co-operates with his bishop, cannot either be defined by the *poteslas ordinis* alone. He shares in all the work of the bishop. The systematized theology of the ordinary treatise *De Ordine* is misleading, sometimes, to those who forget to take into account the concrete facts; it causes them to identify the priest with the “minister of worship”.

To crown all, there is no word in our living languages to distinguish between the *hiereus*, Hebrew or pagan—concerned with nothing but public worship in his temple—and the “priest” of the New Dispensation, the office instituted by our Lord. “The Jewish people,” wrote M. Bardy in this connexion, “and the pagan peoples also, had *hiereis*. Christians are led by bishops, whose mission is *unquestionably more extensive*: It is a mission of doctrinal teaching, of spiritual governance and moral direction; but among the essential duties incumbent on them there is included also the celebration of the Eucharist, before all else a sacerdotal function.” On theological, therefore, as well as historical grounds, diocesan spirituality should not be centred exclusively in the *poteslas ordinis*.

3. Also, from the historical facts referred to above, we may conclude that the priests who co-operate with the bishop in his apostolate, and to the degree in which they co-operate, may properly be described as “diocesan”. And here I should like to quote what Fr Carpentier has to say¹ on the subject of “exempt” religious: “Through their superiors they are under the jurisdiction of the Pope . . . and set primarily in relationship with the Universal Church. Nevertheless, by the will of the Church they are in many respects ‘diocesan’. They can exercise no outside apostolate . . . without authority from the local

¹ *L'union apostolique de France*, June-July, 1946, pp. 203-4.

bishop. Though different in nature, this is surely an authentic link, if not to the diocese—to the Church in its local aspect—at any rate to the diocesan bishop. And there are other links as well: license to preach, to administer the sacraments, outside the exempt house and to any of the faithful not living in it; the building of new houses, chapels and churches; the holding of public worship, censorship of books, and the occasions for recourse to diocesan authority in connection with all manner of works and ministries—all these are expressed in the oft-repeated prayer *pro antistite nostro* . . .” It was in view of these numerous ties, between the exempt clergy and the diocesan bishop, that M. Martimort recently suggested the following distinction: that there exists (a) a clergy that is “completely” diocesan, educated by the bishop himself in his seminaries, entirely devoted to furthering the work of his diocese, under his sole authority; and (b) a clergy “incompletely” diocesan, belonging to an Order or Congregation, but in a position to aid the bishop in various apostolic ministries, provided such ministries are in accordance with their Rule and allowed by their proper Superior.

3. DOGMATIC PRINCIPLES

What we propose to define here is the nature of the “instrumental” action that belongs properly to the apostolate of the diocesan clergy. This does not mean that the diocesan priest has any monopoly of such instrumentality. On the contrary. It may take all kinds of different forms, each of them deriving from Christ, who is the source and origin of all sanctification. To avoid confusion or exclusiveness, we may mention briefly some of the most obvious of these forms.

Inner sanctity, for instance, whose emblem is true charity, is itself a powerful influence: anyone who has a share of that *dunamis*, in terms of which God is defined, is bound to radiate it; the divine Being itself is essentially dynamic. Thus it is accepted by Christians—the saints and doctors of the Church have always proclaimed it—that prayer, interior acts of hope and love, hidden mortification and so on, have all undoubtedly a redemptive effect; so much so, indeed, that a little enclosed nun could

be named the patron of foreign missions. This must never be forgotten when considering the subject of apostolic "instrumentality".

On the other hand it is no less certain that there are visible and exterior acts which are very potent in their effects. This is apart altogether from sacramental rites, of which the mode of operation is peculiar to themselves and the efficacy independent of the sanctity of the person performing them. But it is a matter of common experience that the written or spoken word, a sermon or a gracious action, may often release some saving virtue to add new vigour to the spiritual life of the faithful.

In speaking of the instrumental activity of the diocesan clergy in their apostolate, all we wish to do is to indicate the forms of influence most in keeping with their state, without denying the existence of other forms of influence, which may be exercised by anyone at all who has been baptized and may also make for the sanctification of the whole Church.

If we consider, from a dogmatic point of view, the apostolic function of the diocesan priest, the conclusions we arrive at are these: that the diocesan priest is charged, within the diocesan community and under the bishop's authority, with a specially visible function, multifarious in character, and in a definitely prescribed area. And we shall see that this "local residence" of the diocesan priest (which by no means excludes the missionary spirit) explains very largely the spiritual fatherhood that rightly belongs to him.

The different elements in this description can now be considered separately.

(a) *The Diocesan Community*.—The apostolic function was entrusted originally to the Twelve, to the College of Apostles, and later to the *presbyterium*, the "clergy". These collective terms are not chosen arbitrarily. The obligation of community life, fundamentally and primarily, arises out of our need to act in teams. The diocesan community is, and always has been, apostolic in character. Other forms of community life are directed to this end, and they are subordinate to it. The first thing to ensure is not a congenial atmosphere—indispensable though this is, both spiritually and temperamentally—but the convergence of all the various "clerical" activities towards a definitely apostolic

objective. And what we mean by this is the convergence of different endeavours towards a central purpose, not a uniformity of activities or a standardized clerical type.

(b) *Under the Bishop's Direction.*—That speaks for itself. The diocesan priest is "completely" the bishop's assistant. The spiritual progress of Christianity in a diocese, with all its miscellaneous assortment of works and undertakings, cannot be assured of success without some unifying principle, a central force of attraction, an uninterrupted source of energy and drive, a guarantee of orthodoxy and a vigilant instrument of control: in short, an authority. By divine institution, this sacred charge is entrusted to the bishop.

(c) *A Specially Visible Function.*—The diocesan priest, being what he is, does not shut himself up in a monastery. He is sent by Christ and his bishop on a mission to the faithful. His business is to succour all with what the Christian life requires: *pasce Ecclesiam Dei*. His outward work is the administering of the sacraments and preaching, his zeal and devotion. It is not merely a work of organizing, but of teaching and holiness as well: because it is "visible" it is not "empty", either intellectually or spiritually. Moreover, it is a work for God, as well as for the good of men; because it is visible, it need not be "anthropocentric". Yet it is, none the less, a specially *visible* work.

At the same time, that mysterious energy, which radiates from interior sanctity and belongs particularly to the cloister, should not be foreign to us either. Our character of "apostles" needs this unifying force; the logic of our "apostolic" activity demands it; our apostolate will never be fruitful without it. In short, everything points to the fact that there is a more hidden means we must use, that of inward and invisible sanctity.

(d) *Multifarious Activity.*—When elders were placed at the head of the primitive Christian communities, it was to meet all the concrete needs of Christian life in a particular place. This is still the character of the parish priest or curate today. Actually, of course, diocesan clergy take up ministries of a more specialized sort, as professors, chaplains, and so on; but it is for the benefit of the diocesan community, just the same, that certain clerics are reserved for more particular tasks, demanding, as a rule, special talents or training. It also remains true that the

diocesan clergy, generally, should always be capable of any apostolic tasks, however diverse and varied in their human aspect: from teaching catechism to the deaf and dumb to lecturing in a university.

(c) *In a Prescribed Area*.—When elders and bishops were appointed by the Apostles, it was for particular places: Berea, Lystra or Iconium. This it was that gave their ministry such a concrete character. In the same way, the diocesan priest lives in the midst of "his" people, he celebrates Mass *pro populo*, says his Office especially on their behalf, speaks their language, considers their particular needs, and aids each individual with a full knowledge of his circumstances. So his parishioners recognize him as "their" parish priest: the *parochus loci*.

"Local residence" is a distinctive characteristic of the diocesan clergy; perhaps it is the most distinctive of all, at least in the sense that it differentiates them most obviously from all other clerics, even though these may be conspicuous for their parochial work. Hence it has often been claimed that the diocesan priest, by the fact that he lives among his flock to bestow various benefits on them, is truly entitled to be called their "father". He is a father by virtue of his services to each of the faithful, from the sacrament of baptism to the final absolutions; by the varied nature of the help he provides, not only religious but material, administering rites and sacraments and giving moral support. He is a father, too, by virtue of his long continued residence among the same group of people. This element of continuity brings about naturally, between the faithful and their pastor, ties that are closer, more familiar and more affectionate, than any that could exist in the case of a fleeting apostolate, however superior in importance or dignity.

But a "resident" or "local" apostolate does not imply an apostolate of mere "conservation". What is entrusted to the priest is the full Christian life, and all its activities, in a particular place. In any given parish there will be some who are not baptized; there will be Christians who are not Catholics; Catholics, too, who are Catholics only in name. Obviously, then, what is called for here is a "missionary" spirit, as well as a spirit of "conservation": tasks of conquering no less than those of perfecting. To what extent he can develop the one and the

other of these activities is a matter that must be left to the individual priest. All that concerns us here is to show that both are essential elements in the resident and local apostolate of the diocesan clergy.

4. PASTORAL CHARITY

If this is what the diocesan priest is, no one need be surprised to hear that the first virtue that should be typical of him is pastoral charity.¹

1. It is this that explains and justifies all the most priestly of his actions. It is in charity he celebrates divine worship and the Sacrifice of Redemption; that he teaches, corrects and guides his flock, and generally administers his own sector of territory. All his priestly duties, whatever their particular and immediate purpose, are somehow transfigured by this quality of charity, which by their very nature they necessarily display. Worship and instruction, direction and administration, are before all else a concrete and "objective" expression of charity.

It is much to be desired that diocesan priests should be more fully aware that their activities, in all their "objectivity"—one might say, in their "materiality"—are so many forms and expressions of charity. The explanation of this is that the priest simply performs one part of the bishop's work, and the work of the bishop is directly related to the life of the *Christian* community: *Ad perfectionem episcopalis status pertinet adhibere studium ad proximorum salutem . . . perfectio episcopalis status in hoc consistit quod aliquis ex divina dilectione se obligat ad hoc quod saluti proximorum insistat.*²

2. Another result is that all the priestly "virtues" necessarily assume a special character in the case of the diocesan priest; and in conferences and retreats it would be well if this special character were emphasized, and the priest given a better understanding of all it implies.

For instance poverty, for us, would seem to be a poverty arising out of pastoral compassion, rather than a deliberate dispossessing ourselves of worldly goods. The good pastor, if he

¹ "Pastoral" charity is a form of "apostolic" charity, lived by all those who co-operate with the Divine Redeemer.

² *Ila, IIac, q. 185, a. 4.*

loves his flock and sees any of them in need or distress, will freely give away whatever he happens to possess, and the more charitable he is the larger proportion he will give. Such pastoral charity may even make him poor. If so, it will help him to realize not only poverty in spirit but poverty in material fact, which is one of the conditions of personal sanctity.

In the same way celibacy and chastity assure to the apostle a greater spiritual freedom, a more perfect availability in regard to the work of his apostolate, a greater spirituality in the presence of the sacraments and the Eucharist. All the asceticism involved by our celibate life is thus practised for the good of the Christian community entrusted to us. In this way, again, our life as priests raises us to the level of the evangelical counsels—an excellent means of assuring our personal sanctification.

Obedience, it would seem, should be regarded in the same light. Interested as he is in the work of the diocese, united in the work of redemption with his bishop and the *presbyterium*, the priest is like a soldier, and he must discharge his duty of being always at his post. By obedience he shares in that great apostolic work which is being gradually achieved under God's protection. Thus he gives proof of solidarity, of his community sense. In fact, it is only when we see it in relation to the activity of the community that his obedience acquires its fullest significance. Far from stifling initiative, healthy originality or spontaneity, it actually demands these qualities, provided they are employed in the given sector of the front, in union with the diocesan apostolate and under the bishop's direction.

One could continue in the same strain for all the priestly virtues: those that concern worship, study, education and contact with the faithful. Note, for instance, these carefully worded remarks of M. Daniélou concerning criticism: "In the matter of charity," he says, "it will be observed that in monasteries the chief thing insisted on is that the monk should neither judge nor interpret; with the same meekness and forbearance he must put up with everything that comes his way, ignoring all natural sympathies and antipathies. The apostle, on the other hand, has the duty of judging and criticizing all whom he has to teach, all whom he has to train and guide; he must take his stand always on the firm ground of truth, for no solid achievement is ever

possible otherwise. For him, charity does not consist in ignoring real failings, still less grave faults; rather his feelings towards his brethren must be those of Christ himself; he must show patience; have respect for souls, their right to secrecy and their reputation; his zeal must be wholly spiritual . . ."¹

When the diocesan priest offers the sacrifice of the Mass, it will be as a pastor he offers it, with his flock always in mind. Doubtless the monk, saying Mass in a monastic crypt, will have a lively sense of the Universal Church. The pastor should be aware also of the particular Church over which he presides, which he truly represents in the eyes of the divine Majesty. He prays for his people, asks favours in their name, worships on their behalf, makes supplication in their company, and grieves like them for the commission of sins. The Mass thus acquires a more concrete character: one might almost say, a more *earthly* character—with the advantages as well as the drawbacks that implies.

3. Yet to be truly Christian in character, and comply with all that the Gospel revelation demands, pastoral charity must not be regarded in too exterior a fashion, as though it were something exclusively temporal. The apostolate, it is perfectly true, is *active*; but it is active in a very particular sense, not comparable at all to any human, purely terrestrial activity. It is unique for several reasons: it has its origin in the glorified Christ himself; the instrumentality of the minister is both visible and invisible; the conditions required for its full efficacy are mysterious; and, above all else, it is performed in the sphere of the divine life. That is why pastoral charity should be understood in the same way as the *theological* charity spoken of by St John and St Paul. To forget this would be to miss the precise meaning of apostolic charity and deprive it of one of its essential constituents.

5. THE SOUL OF THE APOSTOLATE

Pastoral charity, then, as it is presented to us by revelation and by the example of the Apostles, is "theological". What does this mean?

¹ *Action et inspiration*, Paris, 1938, pp. 189-91.

1. First of all, the theological life is fundamentally "theocentric". Theological action, from its very origins, is directed towards God, the Blessed Trinity and the God-Love of revelation: it is a personal, fervent and consistent cleaving to Him. Such a union shares in the movement, in the impulse, of divine charity; its rhythm is that of the life of the Trinity, which is also the giving, the creating and the redeeming of the world. That is why the love of our neighbour is the continuation of our love of God in Himself.

Now if we examine ourselves, we shall have to admit that this discovery of God, in and for Himself and as distinct from His creation, is something to which we are not much accustomed. Not only so, but we shall have to recognize that, for us, such a life with God—the essential element, when we analyse it, of all apostolic action—has not the freshness, the actuality, that pastoral charity demands.

2. By the fact that it *does* demand this, pastoral charity must involve some element of "contemplation"; for to the extent to which this charity is awake in us and really alert—"actual", as the theologians say—we shall ourselves be fundamentally united with the Holy Trinity and the redeeming Christ.

It would therefore be wrong to set up as an ideal of diocesan apostleship what did not include, as an essential part of it, an element that may properly be described as "contemplative"—understanding "contemplative", of course, as a fervent living of the *theological* virtues, not the *theoria* of the Greeks.

To ensure this being present in the life of the diocesan priest, it is unnecessary to appeal to the religious life as such. All we need to do is to make clearer to him the basic demands of the apostolic life in its entirety, as we understand it from revelation and the example of the Apostles, and from the example of those, in every age of history, who have lived the "mixed life", and thereby borne witness to the validity of this truth. This should be specially emphasized today, when we hear sometimes of a "spirituality of action" in which the theological element receives too little notice. Such a spirituality might become one of mere Christian propaganda. Rather it is the *in actione contemplativus* that should be the guiding formula of the apostolic life, both of the diocesan priest and of every other apostle.

3. Finally, it must be made perfectly clear that, in the structure of apostolic action, this theocentric and contemplative element is *essential*. It is not just that it is necessary, as we are sometimes told, if the apostolate is to be fruitful or the priest's life sanctified: it is primarily necessary if there is to be an apostolate at all—understanding the apostolate in its fullest sense. Without it, strictly speaking, there can be no “theological” pastoral charity; there cannot (except in a very inadequate sense) be even a “Christian” apostolate.

4. The consequences this involves for our priestly life are obvious enough.

Psychologically, we cannot be content with loving our neighbour like those whose activities are only “for” God: as if the function of God in our apostolic life were just that of a final cause, no more than its last end. It is not enough, in our apostolate, to consider our neighbour as *in* God. What we have to do, psychologically, is to rise up to God ourselves, to love Him in Himself, and *with* Him love our neighbour and the whole of creation.

In this light, too, our daily meditation assumes a new importance. Its necessity, if we are to preserve in ourselves this inner, theological life, becomes more and more apparent. It is equally clear that this daily meditation must be frankly theological: if the life of a diocesan priest is to be theological throughout the day, he must have the chance to steep himself in the theological life before ever his day's activity begins.

5. And lastly, it is owing to this true charity that the diocesan priest will achieve his own sanctification—to use the expression we hear so much today—“in and through” his apostolate. If pastoral charity is really theological, it necessarily fosters the interior life and leads to an increase of faith, hope and charity. Thus, within the framework of the apostolic life itself, our path to sanctity lies wide open. And when, as we must devoutly hope, the Spirit of the Seven Gifts transfigures our souls more and more with His influence, when the best of us really attain to a true mystical life, the starting-point will be found to have been the theological life. Hence the importance to our life of a sound orientation, to perfect our apostolic activity and thereby better ensure our personal sanctification.

6. APOSTOLATE AND ASCETICISM

Here we might end, as far as the spirituality of the diocesan clergy is concerned. However, in view of recent discussions, there are a few minor points it would be well to consider, concerning spiritual exercises and (more generally) what are traditionally known as "means of sanctification". Certain spiritual writers have been imperfectly understood when they have insisted, quite rightly, that the priest must sanctify himself "in and through" his apostolate. Some have concluded from this that all "other" means of sanctification are not only useless but a positive hindrance. From this it is only a step to neglecting such means, and even rejecting them altogether. But this conclusion is unsound, for the following reason.

We have emphasized above, and with no less force, the necessity of reminding the diocesan priest how much charity is contained objectively *in* those works he accomplishes as his bishop's assistant. He should be given concrete examples of what is unifying and mortifying in his apostolic activities.

Unifying, namely tending to our union with God. Celebrating Mass, for example, reciting the Divine Office, preaching as the instrument of the Word, the sacramental acts we perform as so many separate instruments in the hands of Christ, the care of souls, in which we act as the representatives of the Good Shepherd himself. . . . There is room, no doubt, for an elaborate treatment of this side of our life, to help us enhance its value to the utmost.

Mortifying: a monotonous repetition of the same actions: marriages, funerals, catechisms and instructions; misunderstandings of all sorts; contacts with people who have all kinds of shortcomings; quarrels and bickering, resentments and bad-feeling; antagonisms and disappointments. . . . Burning zeal is soon confronted with matter enough for mortification. But if the testimony of Jesus Christ brought Him untold suffering, if it was the cause of His being crucified, surely His true disciple will not hesitate to follow His master, to endure suffering and even death, in and through his testimony. He will find his sacrifice, in fact, "in and through" his apostolate.

Still, we all know well that apostolic activities, even those that are most eminently so—the Mass, the sacraments, preaching and so on—do not lead, by themselves and inevitably, to union with God or a mortified life. Mass may be said frequently, without the manner of celebrating it being necessarily holy; sermons may be numerous, but it by no means follows they are all preached *in Verbo*. And the reason for this is that these apostolic activities have in themselves, as their natural objective, the public worship of God and the salvation of the faithful, but not the personal sanctification of the priest.

Besides, if our pastoral ministry is to be *our* means of sanctification, if we want our pastoral charity to be “actual” and truly theological, and to foster in our hearts the full apostolic ideal of *in actione contemplativus*, it is incumbent on us to make use of the psychological and religious expedients that the Church, in her wisdom and benevolence, puts at the disposal of all the faithful, who desire to preserve the fervour of their spiritual life. Thus “means of sanctification” have a definite place in the totality of the diocesan apostolate. They involve us in no dualism of an apostolic and religious life; they do not confront the priest with two incompatible ideals; their function is simply to enhance the value of the apostolate itself, so that, being exercised perfectly and supernaturally, it may sanctify us. In this light, meditation, examination of conscience, pious exercises and mortifications, even the use of vows—all these may eventually find a place in our life. They may form, together, a spiritual “régime”, harmoniously subordinated to our apostolate and governed by it.

It would not be right, therefore, to banish spiritual exercises and other means of sanctification from our life, merely to safeguard its unity and fight shy of what we meet with in the life of religious. Nor would it be right to say that by introducing “means of sanctification” into their life the diocesan clergy are accepting, to some extent, the spiritual régime of a religious community. No: all we do is to accept such evangelical means of sanctification as may help to endow with its full value each one of those activities by which, and in which, we have to sanctify ourselves. Thus, once again, the perfect unity of our life is amply safeguarded.

CONCLUSION

Such, then, it would seem, is the present position of the problem of the spirituality of the diocesan clergy. We have tried to indicate its essential features and the various discussions to which they may possibly give rise. Subsequent developments may complete this general view, but there are several points we may now consider established: that the diocesan clergy has its own special character; that it must seek its sanctification in and through its apostolate; that it finds the law of its perfection in developing to the full a *caritas pastoralis* that is truly theological.¹

G. THILS

THE AGREED RELIGIOUS SYLLABUS
UNDER THE 1944 EDUCATION ACT

THE appearance, in the April number of the REVIEW, of Fr Bernárd Rickett's excellent article on the Cowper-Temple clause in the 1870 Education Act has reminded not a few of us that the history and underlying purpose of that clause are still highly relevant objects of study. The clause, it will be recalled, runs as follows: "No religious catechism or religious formulary which is distinctive of any particular denomination shall be taught in the [Board] School," and, as the late Dr A. E. Ikin explains in his informing commentary on the 1944 Act, the words when they were inserted were not intended to rule out any doctrinal exposition of the Bible. The clause was designed as a compromise not only between thoroughgoing secularism and denominational teaching, but, in addition, between denominationalism and the views of those who desired that the Bible, if it were read at all, should be read without any notes or comments.² Under Section 26, subsection 1, of the 1944 Act the

¹ These ideas have been treated more fully in *Nature et spiritualité du clergé diocésain*, 2nd edition, Bruges-Paris, Desclée, De Brouwer, 1948, 468 pp.

² *The Education Act 1944 with explanatory notes*. By A. E. Ikin, formerly Director of Education, Blackpool. (London: Sir Isaac Pitman, 1944, pp. 72-3.)

principles embodied in the Cowper-Temple clause of 1870 were applied in all county schools to the "single act of worship" now made compulsory in all schools, whether county or voluntary, as well as to religious instruction.

One of the elder children, if not the eldest child, of the Cowper-Temple clause is the agreed syllabus, first mentioned by the 1944 Act in the same subsection (1) of Section 26, and again at various points, notably in Sections 27 (6), 29 (1-2), 77 (5), and 114 (1). In the passage last referred to (114, subs. 1), where various definitions of terms used in the Act are given, the definition of an agreed syllabus is that it: "Means, subject to the provisions of subsection (4) of this section, an agreed syllabus of religious instruction prepared in accordance with the provisions of the Fifth Schedule to this Act, and adopted, or deemed to be adopted, thereunder."¹ This Fifth Schedule is one of nine, inserted in the 1944 Act between the last of the sections (§122) and the appendices. It sets out in great detail the "procedure for preparing and bringing into operation an Agreed Syllabus of Religious Instruction" whereby it is enacted that the Local Education Authority has the obligation of convening a Conference made up of constituent bodies (known as "committees") which are to represent: (a) such religious denominations as, in the opinion of the Authority, ought, having regard to the circumstances of the area to be represented; (b) except in the case of an area in Wales, or Monmouthshire, the Church of England; (c) such associations representing teachers as, in the opinion of the authority, ought, having regard to the circumstances of the area, to be represented; and (d) the Authority itself. The Conference thus made up of the constituent committees has as its duties the preparation of a syllabus of religious instruction and the obtaining of unanimity in regard to the syllabus, which is then to be recommended to the L.E.A. Various provisions are made to cover those cases in which the Conference cannot reach agreement or the L.E.A. is not prepared to adopt a syllabus that has been unanimously recommended.

The apparent novelty of elaborate rules governing the Conference and its functions must not obscure the fact that a similar

¹ Ikin, p. 243. For the sake of clarity several commas that are missing in the text of the Act, as in other legal documents, have here been inserted.

group of committees was called into existence as long ago as 1919 by Dr Ikin, when he was Director of Education at Blackpool, and that, as a result, the Blackpool L.E.A. issued some *Suggestions for the giving of Religious Instructions in County Schools*, which were the basis of syllabuses drawn up by the teachers themselves. Later, in 1924, came the *Cambridge Agreed Syllabus*, a more precise and detailed guide than the *Suggestions* of 1919 could be expected to be, and other syllabuses, favoured by other Authorities or groups of Authorities, followed in due course. One of the best-known of these was the Cambridge new *Syllabus of Religious Teaching for Schools*, which appeared in 1939, and this was supplemented in September, 1940, by the publication of a *Handbook to the Cambridgeshire Syllabus of Religious Teaching for Schools: Senior Section*, prepared with the advice of a committee chosen by the Institute of Christian Education, and written by the Rev. Dr Basil A. Yeaxlee, Reader in Educational Psychology at Oxford, and Lecturer and Tutor in the Department of Education.¹

Dr Yeaxlee's *Handbook* was, as even a casual inspection would show, a work designed to conform to the ruling of the 1921 Education Act (Section 28, subsection (2), embodying the Cowper-Temple clause of 1870), with its emphasis on undenominational teaching and its refusal to allow the teaching in provided schools of any religious catechism or distinctive religious formulary. It may be remarked that, in 1888, the Board of Education stated that the Lord's Prayer, the Ten Commandments, and the Apostles' Creed were not to be regarded as "formulae distinctive of any particular denomination".² The *Handbook* was arranged to cover a four-year course of Scripture study. The first year (11+) covered briefly St Mark's Gospel and Acts i-iv, together with the History of Israel from the patriarchal age until the exile. The second year (12+) took as its main subject the universal Gospel, and included Israel's history from the exile to the death of Herod the Great, the universal Gospel as fulfilled in Christ, and the Gospel in the early Church. The third and fourth years had, as their common topic, the

¹ London; Student Christian Movement Press, 2nd ed., 1941. Pp. 288. Price 4s. 6d. Cf. THE CLERGY REVIEW (Dec. 1942), XXII, pp. 554-6.

² Ikin, p. 298.

People of God. This involved for the third year (13+) a study of the Old Covenant, the New Covenant, and the Church in the world; for the fourth year (14+) the subjects were the apostolic preaching, developments in the early Church, and the spread of the Gospel throughout the then known world.¹

In noticing this *Handbook* in December 1942, it was observed that the standpoint was that of fairly moderate criticism, some emphasis being laid by the compiler on the historicity of the patriarchs and of the greater part, at least, of the story of Moses, and on the substantial accuracy of the Gospels. As the book was designed to fill out and elucidate the Syllabus, to provide background material, and to "help to bring out the cumulative effects of the different parts" (p. 8), it is not astonishing that specific interpretations are given of many Scriptural passages, though at times it may be suspected that a well-meaning attempt has been made to please all, or most, of the parties in question. So, apropos of St Matthew xvi, 18 ff., the Catholic and Protestant interpretations are briefly summarized on pp. 174-5 (in the former case with the help of a quotation from Cardinal Gasparri's *Catechism*, this being the only mention of a Catholic work to be found in this manual), and the conclusion is reached (p. 176) that: "It is safe to say that essentially it [i.e. the power of the keys] means the guidance of the whole Church into all truth and into the way of living according to the mind of Christ, *through whatever representative body or person that guidance is expressed.*" (Italics mine.) In concluding these few remarks upon this sincere, able and conscientious index to much of the best literature used by English-speaking Protestants, it is to be noted that the *Handbook* is wholly biblical in its derivation, though it is admittedly "neither a book of lesson notes nor a detailed commentary" (p. 8).

So much for the Cambridge Syllabus of 1939 and its approved and official *Handbook*. We may now turn to the work of an even more important and influential body than the Cambridge L.E.A., namely the Education Committee of the Middlesex County Council. This Authority had already, in April 1928, appointed a religious education committee to examine the exis-

¹ It is hardly necessary to remark that the age-groupings are pre-1944 and antedate the raising of the school leaving age.

ting model syllabus of religious instruction, and, as a direct result, in June 1929, a new syllabus received full approval for use in the Council's schools. Then came the 1944 Act, embodying as a statutory requirement the preparation of an agreed syllabus, and the Council, as the Authority for the administrative County of Middlesex, convened the conference mentioned in the fifth schedule to the Act, which body was made up of some thirty members, who represented the L.E.A., the Church of England, other denominations, and various teachers' associations. It may be said without the smallest offence that none of the ladies and gentlemen included among the thirty representatives was a Scripture scholar of anything approaching international reputation. But it should be added that the Conference proceeded to appoint a principal drafting committee, to which were co-opted the Rev. Dr T. H. Robinson, Emeritus Professor of Semitic Languages in University College, Cardiff, and the Very Rev. W. R. Matthews, K.C.V.O., D.D., Dean of St Paul's. Each of these scholars has written on New Testament subjects; neither is a specialist in New Testament studies in the sense in which, for example, Professor T. W. Manson or Professor C. H. Dodd could lay claim to that title. Three other scholars have contributed special articles for inclusion in the syllabus, namely, Rev. Professor C. R. North, of Bangor ("The Problem of Suffering in the Old Testament"), Rev. Professor G. Henton Davies, of Bristol ("Apocalyptic Literature"), and Rev. B. A. Yeaxlee, the author of the Cambridge *Handbook* ("A Modern Apologetic"). The resulting syllabus was formally adopted by the Middlesex County Council at a meeting on 31 December, 1947, and the volume, handsomely bound in plum-coloured cloth with the title and the arms of Middlesex picked out in gold, is styled: *The Middlesex County Agreed Syllabus of Religious Instruction*.¹

We need not delay very long over the first two parts, which deal respectively with collective worship in school and with the nursery, infant, and junior stages. Part I (Worship) is, as might

¹ Procurable from the Middlesex Guildhall, 10 Great George Street, S.W.1, price 6s. 6d. The complete edition (including the courses for both primary and secondary schools) is a book of 287 pages, in addition to which there are some twenty pages of tables and bibliography. There is also a smaller edition containing the matter for primary schools only.

be expected, conceived in very general terms. For the compilers it seems to be a source of satisfaction that (whereas) "The worship of the Church has tended to take fixed forms and to be embodied in, liturgies. . . . The school worship has opportunities of free experiment which do not exist to the same extent elsewhere" (p. 12). A Junior child, according to section 114 (1) of the 1944 Act, is defined as "a child who has not attained the age of 12 years", and it might appear that, between the ages of 5 and 12, the children living under this agreed syllabus are thought to be incapable of any but the simplest fare. They resemble the children flourishing under the Anglican syllabus pilloried in Charles Marson's famous skit which was "so dexterously arranged that under it a child may reach the age of ten without getting as much sacramental teaching as a mediaeval weanling got in a week".¹ At an age when the children in our Catholic schools have been prepared for the three great sacraments of Penance, Holy Eucharist, and Confirmation, the children of the agreed syllabus are still learning little except simplified Bible history under such captions as "Jesus the Founder of our Faith", "Leaders about Whom Jesus Learned", and "Followers in the Steps of Jesus", all of whom, by the way, are canonized saints. The Junior Syllabus is divided under four years (ages 7-11) with the titles: (i) The Life of Jesus; (ii) The Great Deeds of Jesus; (iii) The Teaching of Jesus; and (iv) The Life of Jesus taken from a different angle, i.e. as seen through Peter's eyes. Much of this, so far as it goes, is excellent, but it does not go very far, and may be judged to leave all too many important topics to be considered at the secondary stage. Such Old Testament material as is introduced into the primary course, is a "background to the Life of Jesus" and includes stories ranging from Abraham to the time of the Maccabees. No doubt, the strong committee which combined to produce the report on *Curriculum and Examinations in Secondary Schools*² considered that, at the primary stage of education, "such syllabuses are, and should be, concerned with very simple elements" (p. 85), but it is by no means certain that educationally this is really sound.

¹ *Huppim and Muppim and Ard*, London, Society of SS Peter and Paul, 1915, p. 15.

² London: H.M. Stationery Office, 1943. Pp. ix + 151. Price 1s. 6d.

The time of life for which religious teaching is to be made so excessively simple is that at which, in many preparatory schools, boys are being taught to write Latin and Greek verse and prose and to make ready for scholarship examinations!

In any event, it is at the secondary stage that the courses in the Middlesex syllabus become increasingly varied and interesting. The chief division in Part III is between Basic Courses, covering five years and providing, for each year, both a New Testament subject and an Old Testament one; and a selection of Alternative Courses, designed to cover a five-year cycle, "for use in the third and subsequent years of secondary school life", though, in the ordinary secondary modern school, the students do not usually have more than four years of religious education before they leave school at the age of fifteen. These alternative courses include among their subjects: Christianity and Life Today; our Bible and its Story; the Christian Faith; Christian Character; History of Christianity; The Fourth Gospel; the Pauline Epistles; Apocalyptic Literature; The Problem of Suffering in the Old Testament; a comparative study of religions; and a Modern Apologetic.

Of these numerous courses, some of the best are in the Basic grouping. The "Life of Christ" intended for the first year deals in turn with our Lord's birth and early life; the preparation for the public ministry; the beginning of the ministry; the courage and compassion of Jesus; fuller understanding of Jesus; hard adventure; conflict with religious leaders; the plot against the life of Jesus; His trial and death; the first day of the week. Some of the suggested topics for discussion are, be it noted, quite unsatisfactory from the point of view of Catholic dogma and theology. The Last Supper is "a declaration in words and actions conveying the truth that Jesus was giving Himself unreservedly and entirely for men, and that their inner life depends on Him"; on the Cross He showed "the reality and depth of His anguish, which for a time broke down even His communion with God" (surely, to say the least, a highly controversial exegesis of the Fourth Word?). The corresponding section of the history of Israel (from Moses to the Disruption of the Monarchy) would not satisfy that excellent scholar, Professor N. H. Baynes, whose *Israel amongst the Nations* opens with the sentence: "The

history of Israel begins with the stories of the Patriarchs."¹ The second-year New Testament subject, *The Teaching of Jesus*, summarizes, in turn, Christ's teaching about God, about Himself and His work, on Man, on Character and Conduct, and on the Christian Community. The Old Testament section deals with the history from the disruption of the Monarchy until New Testament times. The third year's New Testament topic is the Early Church and covers such main themes as Christian practice in the earliest days, the preachers and their message (no mention being made here of the hierarchical or sacramental character of the apostolic preaching); St Paul, the Apostle of the Gentiles; the Faith (man's sin, salvation through "the foolishness of the proclamation"; the Church as the Body of Christ); Worship; and the Christian Character. In the Old Testament section, there is a course on the Hebrew Prophets.

The fourth and penultimate year of the Basic course takes, for the New Testament, the Gospel of St Luke, and this, as "the only New Testament document studied as a whole" by children who leave at fifteen, is perhaps the best conceived of all the courses, though neither the selected readings nor the suggested topics lay much stress on dogma. The students are, however, invited to ponder the words: "This is My body" and "the new covenant in My blood" (p. 88). The corresponding Old Testament section deals with the Writings (as one of the three divisions of the Hebrew Old Testament) and has subsections on the Psalms (in the reading of which, it is suggested that "Choral Speaking" might be employed), Proverbs, Job, Ruth, Daniel ("most important, not least for the appeal throughout the ages of the stories in the first six chapters and of the vision[s] in the remaining chapters") (p. 97), and the Apocrypha in the Protestant sense of the term. For those who enjoy a fifth year at school there is a stimulating outline of the Acts of the Apostles. (Why is it that the selections from chapter viii include the verses about the preaching of Philip (5-7) and the sin of Simon Magus (18-24), but omit those that tell of the laying on of the Apostles' hands to confer the Holy Ghost?) In the Old Testament there is a study-outline of the Book of Isaiah which for the purpose of the syllabus "has been considered as made up of three or even

¹ London: Student Christian Movement, 1927.

more parts belonging to different dates, and put together in one book at a date, and for reasons not known to us" (p. 109). It was Charles Marson who, in the skit already quoted, rejoiced that, in apostolic times: "Poor Moses was not yet discovered to be a joint-stock company under an *alias*. Isaiah had met the literal but not the literary sawyers" (p. 26). Very little is said in this syllabus about the first "discovery", but the second is fully emphasized.

We may now revert to the supplementary or alternative courses, which to a Catholic reader appear distinctly heterogeneous and lacking in any clear general plan. Not a few of them would doubtless have provoked from Renan the sharp saying quoted in Maurice Baring's appreciation of that writer: "For him," writes Baring, "the Reformed Churches have not a leg to stand on. 'Malheur au vague! mieux vaut le faux,' he says."¹ There is, first, for the third year or subsequent years, a longish section headed: "Christianity and Life Today", which provides a good deal of instruction about Christian social doctrine; it is unfortunate that the matter covered by the sub-headings: Christianity and the State, Christianity and the World, Christianity and the Economic Life . . . could not be given some stiffening by references to the great encyclicals of Pope Leo XIII and his successors. Next comes a section on "Our Bible and its Story" that bids fair to be the longest in the book. It seems to me to be in its present form rather out of place in a handbook for teachers of school children; it consists of a little about the Canon, nothing at all about inspiration, and an immense amount on texts and versions. Children will, apparently, love the Bible in proportion as they are well informed about the chief Greek manuscripts, the Samaritan version, and the Old Latin. The Vulgate is dismissed in half a page, but "the national Bibles of the Reformation", the Authorized and Revised Versions and modern versions (under which heading Mgr Knox's translation is kindly mentioned) have no less than ten pages allotted to them.

It is odd to contrast the twenty-nine pages of the foregoing section with the ten pages assigned to "The Christian Faith", which is treated quite shortly and wholly inadequately, under

¹ *Have you anything to declare?* Pp. 127. (London: Heinemann, 1936.)

such captions as: The Point of Departure—"Jesus is Lord"; The Active Presence of God—"The Holy Ghost the Lord and Giver of Life"; The Tri-Unity of God—eighteen lines, embodying the remark that "Christians have concluded that there is a personal threefoldness in the one being of God"; the Church (quite vague and unspecific); Sin and Reconciliation (original sin is not mentioned) and Life Everlasting. A page and a half of the space is taken up by the text of the historic Creeds (excluding, as might be expected, the Athanasian) and the final sub-heading, "The Expression of the Christian Faith", is mainly an effort to explain (in one and a half pages) the importance of the Word and the Sacraments, without saying anything that would distinguish, let us say, a paedobaptist from a Baptist as commonly so styled among members of the Protestant bodies. There is a rather more helpful, but almost equally unsystematic section on "The Christian Character" under the headings of various virtues—Love, Faith, Hope, Temperance, Courage, Humility, and so forth.

The remaining courses are decidedly less central. The "History of Christianity" is a course that "does not pretend to be exhaustive or comprehensive". As the early Church has been included in the third-year Basic Course, the scheme of the later study begins with the Roman Empire and ends with some slightly disjointed notes on the present age, styled rather quaintly "the Age of World Order". There is every sign of vigorous and largely successful efforts to be fair in dealing with the mediaeval and reformation periods, as in the remark, withal not too happily expressed, that: "Henry VIII died a good Catholic, persecuting Protestants, but he broke away from the Papacy for political ends and encouraged the Protestant Reformers, to rally support in the country for his policy" (p. 190). The notes on the Oxford Movement give no hint that Newman or any other prominent leader became a Catholic, though the fourth and last result of the Movement was that it "encouraged the Pope to re-establish [the] Roman Catholic hierarchy in England" (p. 194).

Out of the remaining six courses, four are scriptural, one deals inconclusively with the comparative study of religions (in which there is no reference to the well-known Catholic Truth

Society series, where the subject is handled far more convincingly) and there is a final essay on "A Modern Apologetic" which, under such headings as "Does God exist?" (twenty lines), "How do we know?", "Are not all the Great Religions the same at bottom?", and "What Difference does it make?" neither attempts nor achieves very much in the nine pages allotted to the subject.

There is, in addition, in the fourth part, sandwiched between hints on teaching backward children and chronological tables, a series of notes on "The Background of Life in Palestine". Of this all that need be said is that the matter is better treated in the late Professor R. H. Kennett's *Ancient Hebrew Social Life and Custom as indicated in Law, Narrative, and Metaphor*.¹

A word must be added about the bibliography, which extends to five pages of close print and, with the solitary exception of Dr Sherwood Taylor's *The Fourfold Vision*, contrives to exclude all Catholic work. It is safe to say that most teachers of intelligence would gain enormously by studying such books as Père L. de Grandmaison's *Jesus Christ*, Père M.-J. Lagrange's *The Gospel of Jesus Christ*, or Père J. Lebreton's *The Life and Teaching of Jesus Christ*, to mention no others. It is a fact, however lamentable it must seem, that teachers in the Council schools, unless they happen to be Catholics, are in much the same position regarding these masterpieces of Christian teaching and interpretation as were St Paul's Ephesian converts in regard to the existence of the Holy Spirit. The absence of a general index to this syllabus is a serious defect. A teacher who wants to be sure that he has adequately grasped all that has been written in the various courses on, say, the life and teaching of St Paul, will be driven ineluctably to make his own index.

It is hardly necessary to discuss in any detail the reasons that any instructed Catholic would offer for his refusal to regard such a syllabus as adequate. It would be manifestly unfair to survey the whole series of Catholic dogmatic and moral treatises, in order to point to the many heads of Christian doctrine that in this syllabus are not even summarized. It may be sufficient to turn by way of comparison to the ordinary *Catechism of Christian Doctrine* with which all the children who pass through

¹ Oxford University Press, 1931. Cf. *THE CLERGY REVIEW*, 1934, VII, p. 155.

our schools are familiar. Speaking for myself, I can say that one of the features of the *Catechism* which fills me with admiration whenever I am instructing a convert or taking a class in my parish school, is its simple but excellent commentary on the Lord's Prayer, the Apostles' Creed and the Ten Commandments. Since, as we have already noted, none of these need be regarded, even in a Council school, as "a formula distinctive of any particular denomination", it is all the more surprising that no attempt is made, at any point in the 306 pages of the Middlesex syllabus, to offer a word of explanation of these formulae, which are certainly not self-explanatory. Apart from this omission, which is equivalent to ruling out three of the main chapters of our *Catechism*—those on the Apostles' Creed, Prayer, and the Commandments of God—there is no sort of clear and detailed sacramental teaching (How can there be, in a syllabus designed for use, among the various forms of Protestantism, by members of the Society of Friends, who do not accept a sacramental system?), and even the *Catechism's* opening questions (Who made you? Why did God make you? What must you do to save your soul? . . .) are not explicitly included in this elaborate and would-be all-inclusive syllabus. A Catholic, if asked to give shortly his reasons against such a project, might well reply: "Here you have a good deal of elementary Bible teaching, and some optional courses that fill up a few of the gaps. But a great part of Christian doctrine, as traditionally understood and this not only among Catholics, is hardly mentioned, and there is no real guidance in regard to the manner, the method, or the essentials of Christian worship." It is, indeed, a thousand pities that so learned a committee should have included so little and omitted so much. Renan would assuredly have said of this, as of other efforts of a similar kind: "Malheur au vague! mieux vaut le faux!"¹

JOHN M. T. BARTON

¹ An interesting question is raised by the National Society in a letter addressed to Anglican diocesan education committees on 2 November, 1945, and quoted by Mr J. G. Laidler in his useful booklet entitled *Voluntary Schools* (National Society, 1946, price 4s.): "In many school trust deeds the Bishop of the Diocese has power to determine whether the religious instruction given conforms to the Trusts; this right is reserved to the Bishop by Section 67 (3) of the Act, but it may be pertinent to observe that if the trust deed requires Church of England religious instruction, religious instruction in accordance with the agreed syllabus might be a breach of trust." (Op. cit., p. 96.)

PASTORAL PRACTICES IN THE U.S.A.

PART I

The Parish Office: Secretary: Register: Envelope System

THOUGH the Catholic Church throughout the world is one in faith and one in worship, there are, of course, local differences in the ways in which the Faithful are organized for their instruction and their worship. Each country has developed pastoral practices of its own, according to the outlook, character and resources of its people. What is good and practicable in one country is not necessarily good or practicable in another. For example, the clergy in England do "house-to-house" visiting of their flocks. We regard this as one of the most valuable ways of keeping our people loyal to their faith. But it does not follow that it would be a good and valuable thing to do in other countries. It might be—or it might not: but that is for the clergy of those countries to decide. Many of them have decided against "parish visiting" as we do it here.

Similarly there are various things which American clergy do, and which they regard as good and practicable in their parishes. It does not follow that these same things would be good and practicable for us. They might be—or they might not. It is for the clergy of this country to decide. But, in the course of a recent tour of the United States I observed many ways in which American pastoral practice differs from our own. Though some of the things which American priests do would be impracticable or useless over here, there are others which impressed me as well worth describing in the hopes that they, or some adaptation of them, might be of use to priests in England. The American parishes which I saw were many and varied. The work which took me to them was the preaching of a series of Liturgical Missions lasting one week each. Thus I lived for a week in each of about twenty American presbyteries: some of big city parishes, some of small country parishes: with four priests or less, down to one priest: in the East, Middle-West and West: in the North and the South. Therefore I have had

a very good opportunity of observing what goes on in a series of parishes which are thoroughly representative. And there is much, I think, that we might profitably consider.

Firstly I liked the titles in use among the American parochial clergy: where we use the cumbersome title "Parish Priest" or (more usually) its undignified abbreviation of "P.P.", they use the attractive and meaningful word "Pastor". To the people this title is a constant reminder both of the authority and also of the watchful care and solicitude of their priest. To us the title brings memories of Him Who said "*Ego sum Pastor bonus*". The people speak of their "Pastor" with a blend of affection and respect utterly inexpressible by the uninspiring phrase "the P.P." Would it be possible for us over here gradually to adopt the words "Pastor" and "Assistant" to replace "Parish priest" and "Curate"? After all, what justification is there for our use of the word "Curate"? In Canon Law (e.g. Canon 476) such a priest is called "*Vicarius cooperator*" whence we might reasonably call him a "Vicar" or an "Assistant". Reasons for not calling him a "Vicar" are obvious in England. But "Assistant" is free from objection and is accurate, whereas "Curate" is not. The "*cura animarum*", according to Canon 464, is the responsibility of the Pastor.

The American Pastor makes much use of modern office equipment. In small parishes I found that "The Office" was sometimes the Pastor's own study: but the great majority of presbyteries had a room—even if only a small one—set apart for exclusive use as an office. The absolute minimum equipment was a telephone, a typewriter, a duplicating machine, and filing cabinets. Never do I remember any presbytery which had not got at least those. Usually there were in addition some or all of the following: addressograph, adding machine, cheque-writer, coin-sorting machine, coin-counting machine, dictaphone. The filing cabinets varied in number and degrees of complexity according to the parish and its needs.

In a small parish, where the Pastor was alone, he would operate this office himself with (perhaps) occasional volunteer help. The advantage of having a separate room as an office is that this volunteer can work therein whether the Pastor is at home or out, without disturbing his own study. In larger parishes

there was invariably a paid secretary—part time or whole time. And she was no mere amateur, but somebody who had office training, with a technical knowledge of typing, mimeographing, book-keeping, indexing, filing, and so on. She would have regular hours, e.g. from nine till five, with an hour off for lunch (or whatever the agreement might be) just as if she were working in the office of a solicitor or insurance agent. And, just as are secretaries employed by such people, she would be entrusted with quite a lot of matters which are confidential. American priests seem to find their secretaries at least as trustworthy as English priests find their housekeepers!

What is done in this office? Almost everything which it is not necessary that the priest should do in person! All telephone calls are answered here. This means that all calls to the presbytery which are put through in office hours are answered promptly—for the secretary has the instrument to her hand and does not have to come from the top of the house or the bottom of the garden at the sound of the telephone bell. A great many calls can be dealt with by the secretary without disturbing the priest, e.g. enquiries about times of Mass or Confessions; notification that somebody has been taken into hospital; request that a Baptismal Certificate be provided (to be called for at an agreed time); confirmation of proposed time for a funeral . . . etc. And there are many other things which do not need an immediate answer by the priest but can be taken down as a "message" to be submitted to him for decision or reply all on one occasion. His replies being noted the secretary can then, at her leisure, telephone them to the people who rang up to put the query. All this saves an immense amount of the priest's time.

All the priest's business letters are typed here: ordering hosts, wine, candles, stationery, books; many non-confidential letters received by the Pastor can be handed to the secretary to be answered with a mere pencilled indication of the reply: e.g. "Tell him I'm booked that night! Sorry!" "Yes: 15th will do: ask him to come at 6 p.m." "Say I cannot decide till I have consulted the Bishop: I'll let him know later." "No: nobody of that name ever lived in this parish during the past twenty years." Then all the actual composition of the letters, the address-

ing and stamping of the envelopes, the preserving and filing of carbon copies where deemed necessary, and the posting—all this is done by the secretary. The Pastor merely signs the morning's letters when he comes home for lunch, or the evening's letters when he comes home for tea. What a saving of time!

The secretary also does the parish book-keeping: enters in the collections (of which more later) and other incoming parish moneys: she pays all the parish bills which the Pastor, having inspected, passes as correct. He merely signs the cheques which she will have written out: she addresses the envelopes, inserts bills and cheques, stamps and posts them, and enters the amounts and purposes into the parish accounts. And when receipts come in, she compares, notes and files them.

Any odd office work which the Pastor (or Assistants) need to have done is passed on to her. For example, to look up and prepare a Baptismal Certificate (which the priest will merely have to sign); to pack and despatch a parcel: to sort out some books or papers: to search for a particular article or reply in a back number of a periodical. It is astonishing what a lot of time-taking things a priest may have to do, and yet for which Sacred Orders are not a necessary pre-requisite! A little thought will show that he can delegate a very large proportion of these to a secretary, and thus have much more time to devote to work which is genuinely priestly.

In this office the Weekly Bulletin is typed and mimeographed, and all circulars are there prepared, addressed and sent out. The Weekly Bulletin is of such importance that I will describe it later; here I will refer to the circulars. American priests make frequent and effective use of these. If short, they are mimeographed on to a postcard; if longer, on to a sheet which goes in an open envelope at "printed rate". Circulars may embody a reminder, an announcement, a request, an invitation, a proposition, an exhortation . . . any particular matter which the Pastor desires to bring to the especial notice of particular people at a particular time. All envelopes emanating from the parish office have the "return address" printed on them. If undelivered and returned by the Post Office they gave valuable indications for keeping the parish register up to date.

This parish register is the main pre-occupation of the secre-

tary (if there is one) or of the Pastor (if he has to do his own office work). It is the key to the whole office and to nearly everything which originates therein. It is a record of every person in the parish, making available with the minimum of trouble and the maximum of accuracy any information which the priest might want for any purpose whatever. The way in which the information is recorded varies according to the filing system chosen: and this, in its turn, varies according to the knowledge which the Pastor (or his secretary) has of filing systems. In some small parishes I have seen a mere card index in a simple box. But in most, the priests have found it worth while to go in for modern metal filing cabinets, with hinged cards in trays, printed and ruled in special ways, with coloured spots, symbols and other aids to classification. It takes a lot of work, spread out, perhaps, over several months, to get a parochial register reasonably complete. But once it is done, it is not so hard to keep it complete and up to date if the secretary is giving it constant attention by making at once any alterations or additions which come to her knowledge in any way whatever.

Once it is in working order, the well-indexed parish register can be the source, in a very few minutes, of almost any information desired. The Pastor could easily find out (if he should want to do so) such things as the following: Addresses of all unmarried men with secondary education? all mothers with children under five? parents with children in non-Catholic schools? all employees of Such-and-such Big Local Factory? all members of the Holy Name Society? all members of Trade Unions? all non-Catholic wives of Catholic husbands? It all depends on what particulars the Pastor has judged it useful to include in his register. One could imagine a purpose for any of the above questions, or a reason for sending a circular to those (and only those) in any of the above categories. The point is that the ready availability of such classified information gives to a priest with initiative and a fertile mind a great many opportunities of energizing any person or group of persons in the whole parish.

To one Pastor who showed me an extremely up-to-date office with all the machinery I mentioned above, and a highly trained and well-paid secretary to run it, I put the question as to how his parish could afford the expense. His answer was on

the following lines: "The parish could not afford to forgo this expense, for this office and what goes on here has been the making of the parish. When I first came some years ago there was none of this and we were financially in a very bad way. My predecessor was a very old man in poor health who had done nothing to organize the resources. Many parishioners were hardly practising their religion and were not contributing to parish expenses. There was no parish register, and no Envelope System for the collections. The only hope of solvency was the Envelope System. I could not introduce that without a register; I could not compile and keep a register properly, nor could I make the best use of it when compiled, unless I had an efficient secretary with a well-equipped office. Because, if I had to do all this office-work myself I would have no time to work among my people, to organize works of zeal, to attempt to recover the slackers. So I early decided that to invest parish money in an office and a secretary would be a paying proposition both spiritually and financially. And time has shown that I was right. Now there are far more people practising their faith than ever before; they are well organized and have a conscious loyalty to a parish which is very active; almost all are contributing generously; and that is possible because the Envelope System is well run—which is possible only because the register is well kept—and that, in turn, is the fruit of having a properly equipped office with an efficient secretary. This office has paid big dividends, both in souls and in money!"

What, then, is the "Envelope System" of which this Pastor spoke? It is the next item which I shall endeavour to describe, for it is almost, if not quite, universal in American parishes.

The essence of it is that parishioners, instead of contributing to their church in a haphazard way, are trained to do so according to a set plan which involves the use of envelopes. People whose names are on the register are allotted an "Envelope Number"; on some particular date in the year there is mailed to each person a set of small envelopes, every one of which bears his number. A set of envelopes means one for each Sunday, and each Holiday of Obligation throughout a whole year. Each envelope bears the date for which it is intended; and lines for name, address, amount. When there is an annual special collec-

tion on a foreknown date, there is a different coloured envelope, numbered and dated for that, in its right place in the series. The envelopes have gummed flaps for closing; but a perforated end easily torn off, for speed of opening. These envelopes measure about three inches by two, and they are supplied to order by printing firms.

I have samples before me as I write, and will illustrate three consecutive envelopes to show how they run. The central one shown here is yellow: the other two are white.

587 Sept. 11, 1949	587 Sept. 18, 1949	587 Sept. 18, 1949
ST JOHN'S CHURCH	ST JOHN'S CHURCH	ST JOHN'S CHURCH
<i>Church Support</i>	<i>For Foreign Missions</i>	<i>Church Support</i>
Name.....	Name.....	Name.....
Address.....	Address	Address
Amount \$.....	Amount \$.....	Amount \$.....

It will be observed that the first and third are the same except for the date; the second and third are for the same date but, being for different purposes, have different colours. Holidays of Obligation, in the sample set that I happen to have, are distinguished by green envelopes bearing a picture of the "Mystery" (e.g. the Ascension) on the back. If this set, numbered 587, had been posted to John Smith, then Robert Brown would have a set identical in every way except that they would bear the number 588 (or whatever it might be).

Elaborations of this basic idea vary from parish to parish according to local circumstances. Not all Pastors operate the system identically. But here are some details of operation in one parish:

Suppose we call the envelopes described above a "Standard Set". Then every wage-earner in the parish gets one. Let us suppose John Smith gets one, for he has a job. Mrs Smith does not go out to work—she looks after her home. So she receives no set of envelopes; the contribution of her husband is con-

sidered to be partly hers. But suppose Mrs Smith does go out to work?—in that case she gets a set of envelopes like her husband's but has a number of her own. Let us further suppose that the Smith family consists of John Junior, 17, working in a garage; Mary, 15, at a secondary school; and Tony, 10, at the elementary school. Then young John gets a set (and a number) like his father's—for he is a wage-earner. Mary gets a set labelled "Student's Envelope", and Tony gets a set labelled "Children's Envelope". Students' are all grey envelopes and Children's are all pink envelopes.

During the appointed week (last after Pentecost, or last of civil year, or Easter Week) a set of appropriate envelopes is sent out to every person in the parish to whom a number has been allotted. With each set is a mimeographed circular from the Pastor on the subject of parish finances. He tells of financial achievements of the past year—debts cleared, improvements paid for, etc., etc.: he indicates plans for the coming year—school extension, new organ, repair of heating system, etc., etc.; in fact, he makes a budget. And he ends by the query "How much per week do you think you will be able to contribute to the Church this year?" And the circular has a "tear-off" bit at the bottom, headed "Estimated weekly contribution from (*Name*) (*address*) is (*amount*)".

John Smith is a bus driver, drawing \$60 per week. He thinks it over and writes "\$2". John Junior, getting \$25 at his garage, puts down \$0.75. Mary has \$3 per week pocket money, and decides on ten cents. Tony gets \$1 per week pocket money, and promises two cents. On Saturday, some member of the family is sure to remember, and reminds the others. They each take out from their set the envelopes dated the next day. They put in their promised amount, and take to Mass with the "tear-off" bit. If they are good, they will fill in their name, address and amount on their envelope. But it would not matter much if they omitted this, since their envelope is identifiable by its number.

At the Offertory it is a basket which comes round, not a plate. Envelopes (and, on this particular Sunday, "estimates" also) are dropped in.

Now let us see how the baskets are dealt with. All are lumped

together—there is no need to differentiate between the various Masses. They spend a night in the office safe. On Monday the Secretary, if there is one, or some volunteer, or the priest himself, separates the envelopes into piles of "Estimates", "Standard", "Students'" and "Children's". Easily done because of the colours. Also, this is the only Sunday in the year for "Estimates". The figures on these are added (adding machine?), multiplied by 52, and the Pastor has an idea of the minimum he may expect during the year. (Minimum because it is extremely likely that some people didn't send in any estimates and yet will send in money in the course of the year.)

Three books have been prepared: Standard, Students', Children's. The double page shows (reading from left to right) number, name, address, dated column for each envelope in the set: total. The secretary manages the Standard book. A girl (or boy) from the secondary school manages the "Students'" book: a girl (or boy) from the parochial school manages the "Children's" Book. An "envelope opener" works with each. It may be the Pastor, or an assistant, or a lay-volunteer, or a student or school pupil. No matter—they all work the same way. Let us suppose the Pastor is opening for the secretary. He has a pile of Standard envelopes.

"587," says he. "John Smith, 1131 Sixteenth Street," says she. . . .

He tears the envelope and extracts the contents.

"Two dollars," says he, dropping them into a box on the table. He writes "\$2" on the envelope if John Smith forgot to do so, and drops it into a box on the floor, thinking to himself "So John Smith came to Mass all right!" Meanwhile the secretary writes "\$2" in the appropriate column opposite No. 587. The same happens with all the other envelopes.

Afterwards the Pastor looks at the book. He observes blank lines—thus seeing who missed Mass (or forgot to bring their envelope?). From the first week not much is to be learned. But when that book has been kept for weeks, months, or even years, the blanks (intermittent or persistent) tell a great deal to an experienced Pastor. He will note certain names and addresses for investigation during the week. Next week the Pastor will perhaps act as "opener" for the Students' envelopes; yet another

week for the Children's. He keeps a periodic eye on all the books, and learns much from the blank spaces therein. Some Pastors consider this knowledge gained from the Envelope System to be even more valuable than the money!

The money can be counted then, or later—it doesn't matter. For its amount is all calculable from the books: when counted it has got to agree with the book totals. If it does not, the book entries can all be checked against the envelopes (which the secretary keeps with a rubber band around each week's). An error may come to light. If it does not, and the money still does not agree, then somebody must be stealing! In practice nobody does—for even if they were tempted they have no chance against these recorded figures. It would be hardly possible to escape detection, for the envelope system is very safe!

What other advantages has it? They are many.

The Holy Sacrifice is not disturbed (as amongst us) by the chink of money, for Tony Smith's two cents and Mary's ten cents (which are coins) are inside envelopes. They drop in silently. Moreover on "Mission Sunday" (and other special collection days) there is no Second Collection disturbing people after Holy Communion. There is only one collection—but each person has dropped in two envelopes—the "Parish Support" and the "Mission" envelope. Nobody can see what is inside other people's envelopes; hence no embarrassment about small offerings and no ostentation about large ones. Suppose John Smith is away for a week-end: his parish does not lose his contribution for, the Sunday after he returns, he will deposit two envelopes that the series of entries in the book opposite his name may be complete. In the church where he went to Mass while absent from home he will either give nothing or (more likely) he will deposit a donation without any envelope.

Master Tony, aged ten, has his own set of envelopes in which he puts his own two cents which he personally promised. He has a sense of responsibility. If he has to miss one Sunday through sickness he will put his back-dated envelope with the current one next time he goes to Mass, because he does not like the idea of blanks appearing in the book against his name! Next year, when he is eleven, and his pocket money goes up to \$1.50 per week, he will give $2\frac{1}{2}$ cents per week by putting two cents

one week and three cents the next. And so it goes on. He is trained, from early schooldays, to regular giving according to his means. Priests tell me that it is interesting to look over the Collection books of past years. They find that the good practising Catholic youth of twenty, giving his dollar a week now, was regular with his one cent per week when he was a boy of eight. But the boy who gave not even a cent—or gave very irregularly—when he was eight, has now lapsed from the Church, or is a persistent Mass-misser, giving cause for grave anxiety. The regular one-cent-per-week boy, even if he is from an unsatisfactory home (mixed marriage, or slack Catholic parents) seems to persevere with his Mass attendance and with his regular giving when he grows up. It is this training to regularity which counts with children, rather than the amount. It engenders a real sense of responsibility.

The "Envelope System" practically eliminates the need for "money-talks" from the pulpit during Mass. In our country, where such talks are far from rare, people do not like them, however necessary they may be. They are the occasion of much criticism and not a little cynicism. We are also afflicted, in some places, with "door-money"—another common subject of criticism. Then there are those "Outdoor collections" which keep priests tramping the streets several hours per week, collecting twopences and threepences from families whose houses they enter ten times as tax-gatherers for every once they go in as ministers of God. These various expedients all become unnecessary when the support of the parish is organized so thoroughly as by the "Envelope System".

Are there any disadvantages? If there are, they are not apparent. An unforeseen "Special Collection" does not disorganize the system, for such a collection is usually announced at least one week in advance, when envelopes labelled "Special Collection" are handed to the people, as they go out from Mass, by the ushers. What happens with new arrivals in the parish? If they are but visitors they will contribute without envelopes. But if they have come to settle in the parish the suasive force of "conformism" will make them want to have their own personal envelopes like everybody else. To get these they will have to call at the parish office, or at least telephone to the secretary, giving

name and address. Every Sunday they come to church without envelopes of their own, they are reminded that this is what they ought to do. Thus they soon get on to the parish register as "known new parishioners". On our system of collections without envelopes many new arrivals in the parish let weeks or even months pass before they make themselves known to the priest, for lack of any "occasion" to do so. There is nothing to remind them—such as finding themselves yet again without an envelope while all those around them have got envelopes. Where the envelope system prevails, they feel a *need* of envelopes in order that they may cease to feel themselves as outsiders and strangers. They want to "belong".

But what about those people who "refuse to be regimented", who "have no intention of binding themselves", who "won't have Miss So-and-So (the secretary) prying into the amount they give" . . . etc., etc.? Well, they just don't use envelopes, that's all. The value of a set of envelopes (about fifteen cents) has been wasted in sending them a set they refuse to use. They put their collection (if any) into the basket without any envelope. Hence each Sunday there is some "unidentified money" which is separated from the envelopes and counted first. Such people are in a very small minority and they don't seem to matter. If they won't collaborate this year it is probable that they will do so next year or the year after when they see that nobody takes any notice of them and their protests, and nobody cares one bit if they "contract out". The number of such people is steadily diminishing and by now they are practically extinct. American Catholics in general fully approve of this Envelope System. They see that it works.

For its greatest advantage is that it most certainly does work. Its yields, in money, are colossal. It is the rarest thing to hear of an American Pastor with financial worries. Yet these Pastors face expenditure enormously greater than ours. On our little collections—even with football pools, Christmas draws and such aids—we find it impossible to face the burden of making demanded improvements in our schools, even though the State would meet part of the expense, and does in fact pay all the teachers' salaries. Let us remember that the American parochial schools have not only been built without any State aid whatsoever, but

every cent of their equipment and of their running costs is borne by the parishes. All equipment is bought by the parish; all teachers' salaries are paid by the parish. And the money comes out of the envelopes, which normally yield sufficient for all parochial needs.

Why is this so? Because American Catholics are extremely generous. Certainly. But why is that?—because they have been carefully trained to this generosity for a long time past by the means described above.

Is there any particular reason which would render such a system impossible here? Is there any intrinsic difficulty which could not be overcome by a priest determined to overcome it? One parish priest could do it (or some variant of it) in his own parish, even if his neighbour did not. But it would certainly be easier if all priests of a given town or deanery agreed to do it, for then their printing expenses for envelopes and account books would be shared.

CLIFFORD HOWELL, S.J.

QUESTIONS AND ANSWERS

THE DOGMATIC DEFINITION OF THE ASSUMPTION

Can you indicate briefly the general lines of an answer to those who ask whether the definition of the doctrine of the Assumption is (i) possible, (ii) necessary, (iii) desirable? (O.)

REPLY

Pending a full treatment of this subject, which would require several articles and for which we may profitably await the promulgation of the dogma itself, the following short notes may be found useful.

i. In order that it may be possible for the Pope to define the

doctrine of the Assumption as a dogma of faith it must not only be true, it must also be certainly part of the body of truth that God has revealed. It is important to realize that the glorification of Mary in body and soul is a fact of the supernatural order and therefore not verifiable by purely human research (Cf. THE CLERGY REVIEW, 1949, XXXI, pp. 111-12). Only God knows, and only God can tell us, whether He has made an exception in the case of His blessed Mother and anticipated for her the bodily glory which will be the reward of all the just at the Last Day. That He has in fact made this exception is firmly believed by all the faithful; and the age-long observance of the feast of the Assumption, the universal consent of theologians, and—above all—the morally unanimous agreement of the bishops of the Catholic world in asking that the Assumption should be defined as a dogma of faith indicate that this conviction is felt to be based in the authority of God who has revealed it. Whether this truth is in fact divinely revealed only the Church, teaching either through her ordinary channels, or through the exercise of her solemn magisterium, is able to tell us infallibly. Many would hold that the ordinary magisterium of the Church already settles the matter. But a dogmatic definition will set aside all doubt and officially and infallibly proclaim that the doctrine of the Assumption is contained in the sources of revelation—not necessarily in Scripture, but at any rate in dogmatic tradition, i.e. in that body of revealed truth which has been, and is still being, handed down from generation to generation under the divinely guaranteed authority of the Church of Christ. Where and how the doctrine is contained in those sources the proclamation will not, of necessity, declare. But the fact that it does belong to the *depositum fidei* will become infallibly certain even though theologians may now, and even subsequently, differ in their explanation of the manner of its gradual emergence.

ii. These solemn interventions of the Church are sometimes rendered necessary by threats to the integrity of revealed truth; the decrees of the Council of Trent are a case in point. But it is not only such necessity that may justify a dogmatic definition, as may be seen in the promulgation of the dogma of the Immaculate Conception. It would be a mistake to suppose that

the development of Catholic doctrine from the implicit to the explicit is determined only by the attacks of heresy, and that the exercise of the Church's solemn magisterium is nothing else but an emergency measure. The Church is a vital organism, and the vigour of her supernatural life is shown not least in the increasingly clear perception which, under the guidance of the Holy Ghost, she achieves of all that is involved in the deposit of faith entrusted to her care, and in the successive proclamations of divine truth to the world by which she discharges her mission as divinely accredited Teacher and so gives that glory to God which is the ultimate purpose of her foundation. The Church is not a mere ethical society; it is her primary function to sanctify the faithful with the God-given means of grace and to feed them with the saving food of heavenly doctrine. The office of feeding His flock, committed to the Chief Pastor by Christ Himself, is one that she must constantly fulfil.

iii. It is in the light of this essential mission of the Church that we must judge—or, rather, that the Church herself must judge—whether and when it is desirable to proclaim the dogma of the Assumption. The announcement that this proclamation will take place on the 1 November means that the Holy Father, for reasons which he may or may not in due season reveal, considers this the proper moment at which to declare the doctrine of the Assumption to be part of the *depositum fidei*. In the meantime the following reasons may be suggested:

(a) The petitions for the proclamation of the dogma that have been reaching the Holy See during the past hundred years, when taken in association with the response of the bishops of the Catholic world to the Holy Father's inquiry in May 1946 (cf. *THE CLERGY REVIEW*, 1948, XXXI, pp. 112-14), indicate that the Assumption of Our Lady is now considered just as certainly to be a part of Catholic doctrine as was her Immaculate Conception for many years before its definition in 1854. The belief of the faithful thus appears, here too, to anticipate the declaration of the Holy Father himself.

(b) So strong, indeed, is the movement in favour of the definition that any further delay on the part of the Holy See might easily give scandal to the faithful and, in the circumstances, occasion doubts in their minds. Far from imposing a

new burden on them, the definition will set an infallible seal upon a belief already existing.

(c) By giving solemn prominence to this article of faith the definition will call attention to the unique place of Mary in the work of Redemption and to the unparalleled glory with which her Son has endowed her, thus fostering devotion to her who is both His Mother and ours.

(d) By authenticating our belief in the "total" glorification of the Mother of God the dogma will make the faithful appreciate more fully the essential unity of human nature, seeing that as the body together with the soul has its part to play in our spiritual lives, so the body too will share in our supernatural reward. A deep respect for the human body, a real horror of any misuse of it, the spiritual significance of the material—these are lessons most opportune in an age of dominant materialism.

For some consideration of the reasons advanced against the opportuneness of the definition the reader is referred to *THE CLERGY REVIEW*, 1949, XXXI, pp. 116-18; special attention may also be called to the following:

The fact that a number of the faithful may not feel any desire for the definition is not an argument against the express desire of the Church, but rather an indication that some Catholics are not fully acquainted with, or in sympathy with, the sense of the Church.

Catholics who may feel that the definition will impose a new burden upon them may be referred to the considerations set forth above, ii, (a) and (b).

Nor can it be urged with any truth that the definition will oppose a new obstacle to the reconciliation of non-Catholics with the Church. The Holy Father has pointed out in his recent Encyclical *Humani generis* that these can be brought back to the Church only by the acceptance of the whole truth. The act of faith by which submission is made to the Catholic Church does not consist in a perception of the reasonableness of any one, or indeed all, of the doctrines that she sets forth for belief; it is based solely on the divine authority which gives assurance that the Church is the authentic teacher of God's truth. Only the

difficulty of accepting this claim to be the sole accredited teacher of revealed doctrine, which the Church makes in Christ's name, can appear as an obstacle in the way of our separated brethren. And the more actively the Church fulfils this divine function the more abundantly will God, through the intercession of His glorious Mother, pour out that grace of faith which alone can bring all men to the knowledge of His saving truth.

G. D. S.

CHILDREN OF MARY

Why is it that in some parishes this sodality is restricted to young girls who forfeit membership on marriage, whereas in other parishes the membership is lifelong and open to both sexes? (C.)

REPLY

What we had occasion to say about Blessed Sacrament Guilds¹ applies equally to Sodalities of Our Lady, which exist in more than one form, although the exact identity of each can usually be determined from the documents of erection or of aggregation to a Roman *Primaria*.² There are at least two associations known indifferently as the Sodality or The Children of Mary.

i. The one which is most favoured was founded in 1563 in the Roman College by the Society of Jesus. Amongst many papal commendations is the Golden Bull *Gloriosae Dominae* of Benedict XIV, 27 September, 1748, the second centenary of which was commemorated by Pius XII in a document which renewed the commendation and summarized the rules.³ This Sodality in the Roman College is not merely styled *primaria* in the sense defined in canon 720, namely as having the faculty to aggregate others, but is always referred to as *Prima Primaria*; the original association, owing to its growth, was divided by a

¹ THE CLERGY REVIEW, 1950, XXXIII, p. 405.

² Canons 708, 720.

³ *Bis Saeculari*, 27 September, 1948; THE CLERGY REVIEW, 1948, XXX, p. 416; Eng. tr. Bouscaren, *Digest*, 1948, p. 24.

legal fiction into *Prima, Secunda, Tertia and Quarta Primaria*, of which only the *Prima Primaria* survived.¹ Its correct title is "Congregatio sub titulo Annuntiationis B.V.M. seu Congregatio Mariana". For the purpose of gaining the indulgences and other privileges any Sodality of Our Lady, no matter what its name, origin or internal constitution, may, if deemed suitable, become aggregated to the *Prima Primaria* by the Father General of the Society of Jesus. Though originally founded for boys and young men, membership is open to both sexes and is for life.

ii. Very common, however, in the parish churches of this country is another Sodality known as The Children of Mary, the membership of which is restricted to unmarried girls, though the Directress or Vice-Directress may be married. It was founded in 1864 by Dom A. Passeri, C.R.L., in the Roman parish church of St Agnes outside the Walls. This also has the rank of *primaria*, in the sense of canon 720, the power of aggregation being with the Abbot General of the Canons Regular of the Lateran.² One of its special features is the medal with a representation on one side of Our Lady Immaculate welcoming her children presented by St Agnes, and on the reverse the monogram of Mary. The correct Latin title of this sodality is "Sodalitas Filiarum Mariae sub patrocinio B.V. Immaculae et S Agnetis, V.M."

iii. A parish priest may secure the erection of either or both sodalities in his parish, or may choose some other association of a similar kind,³ or may even invent his own special one, provided that in every case the Ordinary's sanction is obtained. If the parish priest desires aggregation to a *primaria*, he may choose either of the two explained above (not both, canon 723.1), and it will be granted or not according to the will of Father General or Abbot General, who, no doubt, are guided by their own faculties in accepting or declining requests for aggregation.

iv. There exists a Confederation of Children of Mary, effected by Cardinal Bourne.⁴ According to the handbook,

¹ This is the explanation given in *N.R.T.*, January, 1949, p. 58; other sources and handbooks describe the association almost from its first beginnings as *Prima Primaria*.

² Beringer, *Les Indulgences*, II, §244; *The Child of Mary's Little Handbook*. Compiled by Rev. V. Scully, C.R.L. 1921.

³ *Catholic Encyclopedia*, III, p. 659, mentions two others.

⁴ Secretariate: 23 Eccleston Square, London, S.W.1.

aggregation when secured through the agency of the Confederation rests with the Father General of the Society of Jesus, that is to say the aggregation is to the *Prima Primaria* of the Roman College. An echo at least of the Sodality mentioned in (ii) is found in certain references to the Agnetians.

v. Though there is a wealth of devotional literature and pamphlets about these sodalities, accurate canonical information is difficult to obtain, and the present writer will gladly accept correction on any of the points mentioned above. A further letter of the Holy Father on the subject, addressed to the General of the Society of Jesus, was given on 15 April of this year,¹ which supports the view given above that any sodality of Our Lady may become affiliated to the *Prima Primaria* without necessarily belonging, so to speak, to the Society of Jesus.

DISPENSING THE FORM OF MARRIAGE

Two parties, baptized Catholics, the offspring of mixed marriages and educated from infancy in heresy, are now bound to observe the canonical form. They are in good faith but naturally decline either to make the contract canonically or to give assurances that their offspring will be baptized and educated as Catholics. What can a priest who knows of the situation do to secure the validity of the marriage? (S.)

REPLY

Canon 1045, §1 : Possunt Ordinarii locorum, sub clausulis in fine can. 1043 statutis (praestitis consuetis cautionibus), dispensationem concedere super omnibus impedimentis de quibus in cit. can. 1043 (urgente mortis periculo . . . tum super forma . . . tum super omnibus et singulis impedimentis . . .), quoties impedimentum detegatur, cum iam omnia sunt parata ad nuptias. . . .

Canon 81 : A generalibus Ecclesiae legibus Ordinarii infra Romanum Pontificem dispensare nequeunt, ne in casu quidem

¹ *l'Osservatore Romano*, 22 April, 1950; *Documentation Catholique*, 1950, p. 578.

peculiari, nisi . . . difficilis sit recursus ad Sanctam Sedem et simul in mora sit periculum gravis damni, et de dispensatione agatur quae a Sede Apostolica concedi solet.

i. The Church, anxious to secure the validity of marriages between baptized non-Catholics, exempts them from contracting with the canonical form,¹ and under the Code discipline in force up to 1 January, 1949,² extended the exemption to baptized Catholics in the condition of each of the two parties in the above question, an exemption now abrogated. Notwithstanding the abrogation the Church is still anxious to secure the validity of such marriages, which can be done by dispensing them from observing the canonical form. If the Holy See cannot be reached, which in this context includes the local Legate of the Holy See,³ the priest who knows of the situation can properly, in our opinion, have recourse to the Ordinary for a dispensation. The Ordinary's powers in canons 1043-1045 cover the form of marriage only in danger of death, but his powers under canon 81 are wider, as the *Code Commission*, 27 July, 1942, decided.⁴ Although this decision mentions only impediments, it cannot be doubted that the Ordinary *servatis servandis* can dispense also from the canonical form, and a section to this effect is added to the equivalent of canon 1045 in the canons codifying Oriental marriage law.⁵ The lack of guarantees is a difficulty which can be met: for the marriage is not, in the above case "mixed", nor even the kind of marriage dealt with in canon 1065; it is *sui generis* and the rules about guarantees cannot properly apply.⁶

If the Ordinary cannot be reached, it is our opinion that the priest's powers under canon 1045, §3, even if the case is occult, do not cover dispensing from the form of marriage, for except in danger of death the law does not mention it.⁷ The priest will do what is possible by acquainting the Ordinary, who will either remedy the situation by *sanatio* or decide that the parties had better be left in good faith.

¹ Canon 1099, §2.

² THE CLERGY REVIEW, 1948, XXX, p. 341.

³ Op. cit., 1948, XXIX, p. 62.

⁴ Op. cit., 1943, XXIII, p. 89.

⁵ A.A.S., 1949, XLI, p. 97, canon 35, §4.

⁶ Cf. what is, perhaps, an analogous situation, when a dispensation may be granted without guarantees, for the purpose of respecting the natural right to marry; THE CLERGY REVIEW, 1938, XV, p. 548.

⁷ *Apollinaris*, 1928, p. 254; *Jus Pontificium*, 1927, p. 87; Oesterle, *Consultationes*, p. 136.

ii. In the question as submitted the parties decline to observe the canonical form. Laws concern what is likely to happen in human affairs, and it is rather unlikely that two lapsed persons brought up from infancy as non-Catholics would ever consider observing the canonical form. But it is not impossible, for example, when urged thereto by a Catholic relative, that they might be prepared to do so for the purpose of making their marriage valid in the eyes of the Church. We can find no commentator dealing with this situation, for the law in canon 1065 considers only the case where a Catholic desires to marry an apostate, not the case of both parties being apostates. The direction of canon 1066, §2, that the Ordinary must be consulted seems to us to apply also to the case where both parties are apostates, and if they agree to the Catholic education of the offspring there is no grave obstacle preventing the Ordinary's assent. If, as will usually happen, they refuse any guarantee or promise about the offspring, the case nevertheless could still quite properly be presented to the Ordinary for a decision, and the priest might be instructed to assist at the marriage for the same reasons as would incline the Ordinary to dispense from the canonical form, as explained at the end of (i). An analogous instance existed in France when both parties, members of *l'Action Française*, refused to retract yet desired marriage *coram Ecclesia*; they both came within canon 1065, §1, as members of a society forbidden by the Church. The direction of the French episcopate was that the priest could assist at the marriage though without Mass or any religious ceremony,¹ but presumably in these cases it was taken for granted that the offspring would be given a Catholic education.

EPISCOPAL OATH

At a recent episcopal consecration the sentence in the oath *Haereticos . . . impugnabo*, was omitted by the bishop-elect and, though contained in the Roman Pontifical, was also lacking in the extract from the Pontifical distributed to the faithful. What authority is there for this modification? (X.)

¹ *Documentation Catholique*, 1928, XIX, col. 899.
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REPLY

Pontificale Romanum, "Forma Iuramenti": Haereticos, schismaticos, et rebelles eidem Domino nostro, vel Successoribus praedictis, pro posse persequar, et impugnabo.

The sentence, which is in all typical editions of the Roman Pontifical, is omitted from *The Order of the Consecration of a Bishop-elect*,¹ from the equivalent in French used in Canada, and no doubt from many other similar vernacular extracts.

Gasparri² explains that since the sentence, improperly understood, gives offence to some civil governments, the Holy See in certain cases allows it to be omitted, and also sanctions an additional phrase expressing the bishop-elect's loyalty to the civil power. Various popes are mentioned who have granted this concession from Clement XIV (1783) onwards. Nabuco,³ the most recent commentator on the Pontifical, observes: "In locis haereticorum verba iurisjurandi *Haereticos . . . persequar et impugnabo* solent a Sancta Sede expungi," and Pius IX also is mentioned as making this concession to Dutch bishops in 1853. Neither author makes it perfectly clear whether the Popes mentioned permitted the omission of the phrase as well as the additional expression of civil loyalty.

It is an interesting liturgical echo of a most difficult point in the public law of the Church on the subject of tolerating heresy. In a secular State where many different forms of religious worship exist, the principle is firmly established by Leo XIII that they must all be tolerated for the sake of the common peace. Therefore in such countries, quite apart from Gasparri's point about the words offending the government, a bishop-elect cannot undertake on oath to do something which he is neither able to carry out, nor willing to carry out even if he were able to do so. The words remain, however, in the *editio typica* of the Pontifical, because they reflect a principle which cannot easily be denied; they are expunged in extracts from the Pontifical made for use in certain countries on the authority of the Holy See.

¹ Burns Oates, n. d.

² *De Sacra Ordinatione*, §1095.

³ *Pontificalis Romani Exposito Juridico-practica*, I, p. 332, n. 124.

CHAIN PRAYERS

Prayers sent with a request that copies should be forwarded to a specified number of other persons, with the same request, are objectionable from many points of view. But is there any express prohibition of the practice? (E.)

REPLY

We cannot trace any express prohibition either in the common or local law, and would be glad to know of any such that may be in existence. In principle the practice is forbidden if it can be brought within the term "*vana observantia*", since it would then be a form of superstition, which is certainly verified when the communication contains a promise of some benefit if the request is complied with, or the threat of some evil if the request is refused: the practice is then superstitious because the means suggested for obtaining benefits or avoiding evils have no reasonable justification.¹ But a simple request, without promises or threats, is not patently a superstition. It is usually something new in devotional practices and because of its novelty could properly be brought within the prohibition of the Holy Office, 26 May, 1937, and 17 April, 1942.² There is, moreover, always some danger that the uninstructed faithful may be moved to comply by superstitious motives, even though the request is unaccompanied by promises or threats, and the clergy will rightly protect them from the danger by discountenancing these chain prayers.

Unless some devotional practice can be brought within the above criteria of novelty, vain observance, or the danger thereof, one has to be rather careful before condemning it outright, since the Church is accustomed to permit a wide liberty to the pious faithful in following their bent. Thus, as recently as 3 August, 1903, the Holy Office gave the following reply: "... num pro licito habendum esset parvas imagines chartaceas B.M.V.

¹ Cf. moral theologians s.v. *vana observantia*, e.g. Iorio, II, §15.

² THE CLERGY REVIEW, 1937, XIII, p. 315; 1922, XXII, p. 475.

in aqua liquefactas vel ad modum pillulae involutas, ad sanitatem impetrandam, deglutire? Re ad examen vocata. . . . Sacra haec Suprema Congregatio S. Officii . . . respondendum decrevit: Dummodo vana omnis observantia, et periculum in ipsam incidendi removeatur, licere."¹

THE POSITION OF EXTREME UNCTION

Why is it, when all the last sacraments are administered at one time, that Extreme Unction follows on Viaticum? It would seem more correct for it to follow immediately after Penance of which it is the complement. May one change the order of the Ritual? (R.)

REPLY

i. The most authoritative discussion of this point is by Benedict XIV² who quotes other Rituals and the authority of Cardinal de Rohan for permitting the anointing before Viaticum whenever the sick person so desired, for anointing which has the effect of removing the remnants of sin would appear to be more correctly given before Viaticum. Ancient rituals prescribed this order, and it so remains to this day in the Dominican use. It is fairly certain that the order in the Roman Ritual, which is that of the Roman Catechism, is due to mediaeval influences: anointing was considered as the *sacramentum exeuntium*, the "last" rite the Church has to offer, and therefore should follow all the others. The custom of delaying anointing until death is imminent now being discouraged by canon 944: "omni studio et diligentia curandum ut infirmi, dum sui plene compotes sunt, illud recipiant", the tendency amongst modern writers is to eliminate from the minds of the faithful the idea that Extreme Unction is administered only when there is absolutely no hope, humanly speaking, of the sick person's recovery. Suarez, however, writing in the full mediaeval tradition, justifies anointing after Viaticum: "... cibus ad confor-

¹ *Fontes*, n. 1269.

² *De Synodo*, VIII, viii, 1; Ed. 1844, Vol. XI, p. 260.

tandum in via praebeatur, et ideo, ut detur, non est expectandum ultimum vitae periculum: hoc vero sacramentum exeuntium est, quasi in ultimum subsidium institutum".¹

ii. Cappello teaches² that any slight or reasonable cause justifies inverting the order of the Ritual, and Benedict XIV is himself unwilling to affix any blame if this is done. The Pope, nevertheless, recommends parish priests always to follow the order of the Ritual, since this is the custom of the Roman Church and is followed practically everywhere. Our own view, based on preserving the stability and uniformity of liturgical rites, is that the order of the Ritual should always be followed whenever the last sacraments are administered together. But priests are permitted, with Dom Botte,³ to agitate for a change in the order now existing, for it does appear that the older tradition regards Viaticum, and not Extreme Unction, as the last or closing sanctifying rite offered by the Church to the dying. "Last" anointing should then have the meaning of the last of many anointings received from the Church in the course of one's life.

VIATICUM SUB SPECIE VINI

Since there is a grave obligation to receive Viaticum, may a sick person unable to swallow anything except liquid receive Holy Communion *sub specie vini*? (S.)

REPLY

Canon 852: Sanctissima Eucharistia sub sola specie panis praebeatur.

The law in the Western Church is of great antiquity and is due partly to heretical doctrines on the subject, partly to the difficulty of communicating the laity from the chalice, especially when it must be carried to the sick. In earlier times this was permissible, and a conciliar decree of Toledo in 675 is quoted direc-

¹ Quoted by Benedict XIV, loc. cit.

² *La Maison Dieu*, n. 15, p. 105.

³ *De Extrema Unctione*, §88.

ting the sick to receive Viaticum from the chalice if unable otherwise to communicate owing to the nature of the sickness. Cappello permits it only when the Holy Eucharist *sub specie panis* is unobtainable, which seems to be hardly a practical contingency,¹ but he does not discuss its permission in the circumstances of the above question, and we cannot find any author who allows it. Until better informed we think it is unlawful, firstly because Viaticum is not a sacrament necessary for salvation, and secondly because the sick person in this condition can surely receive a very small portion of a Host administered with water, as all the writers permit.

E. J. M.

ROMAN DOCUMENT

ALTERED RUBRICS IN ROMAN PONTIFICAL SACRA CONGREGATIO RITUUM

URBIS ET ORBIS

DECRETUM

(A.A.S., 1950, XLII, p. 448)

Edita a Sanctissimo Domino Nostro Pio Papa XII Apostolica Constitutione *Sacramentum Ordinis* die 30 Novembris anno 1947 (A.A.S., 1948, p. 5), in qua determinatur forma sacramentalis Ordinum: Diaconatus, Presbyteratus et Episcopatus, Sacra Rituum Congregatio, pontificio mandato obsequens, variationes atque addenda in rubricis Pontificalis Romani, necnon rationem qua sacramentales formae sunt typis edendae, ut evidentiores fiant, disposuit, atque mandat ut haec in novis Pontificalis Romani editionibus

¹ *De Sacramentis*, I, §385.

inserantur; interim vero in folio separato edantur in Episcoporum commodum, ea ratione qua in annexis foliis continetur. Contrariis quibuscumque minime obstantibus.

Datum Romae, die 20 Februarii 1950.

✠ C. Card. MICARA, Ep. Velitern., *Præfectus*.

† A. Carinci, Archiep. Seleucien., *Secretarius*.

VARIATIONES IN RUBRICIS PONTIFICALIS ROMANI

PARS I

CAPUT II

De Ordinibus conferendis

In Rubricis generalibus, ante collationem Sacrorum Ordinum positis, deleantur hæc verba:

"Moneat ordinandos, quod instrumenta, in quorum traditione character imprimitur, tangant."

DE ORDINATIONE DIACONI

Omnia ut in Pontificali Romano usque ad Præfationem.

Præfatio

Per ómnia sæcula sæculórum.

R. Amen.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnipotens, ætérne

Deus, honorum dator, ordinumque distributor, atque officiorum dispositor, qui in te manens innovas omnia, et cuncta disponis per verbum, virtutem, sapientiamque tuam, Jesum Christum Filium tuum Dominum nostrum, sempiterna providentia preparas, et singulis quibusque temporibus aptanda dispensas. Cujus corpus, Ecclesiam videlicet tuam, caelestium gratiarum varietate distinctam, suorumque connexam distinctione membrorum, per legem mirabilem totius compaginis unitam, in augmentum templi tui crescere, dilatarique largiris: sacri muneris servitutem trinis gradibus ministrorum nomini tuo militare constituens; electis ab initio Levi filiis, qui in mysticis operationibus domus tuae fidelibus excubis permanentes, hereditatem benedictionis aeternae sorte perpetua possiderent. Super hos quoque famulos tuos, quaesumus Domine placatus intende, quos tuis sacris altaribus servituros in officium Diaconatus suppliciter dedicamus. Et nos quidem tamquam homines, divini sensus et summæ rationis ignari, horum vitam, quantum possumus, aestimamus. Te autem Domine, quæ nobis sunt ignota non transeunt, te occulta non fallunt. Tu cognitor es secretorum: tu scrutator es cordium. Tu horum vitam caelesti poteris examinare iudicio, quo semper praevalēs, et admissa purgare et ea, quæ sunt agenda, concedere.

His solus Pontifex, manum dexteram extendens, ponit super caput cuilibet ordinando, dicens cuilibet, sine cantu:

Accipe Spiritum Sanctum, ad robur, et ad resistendum diabolo, et tentationibus ejus. In nomine Domini.

Postea, extensam tenens manum dexteram, dicit verba formæ sacramentalis, sine cantu:

Emitte in eos, quaesumus Domine, Spiritum Sanctum, quo in opus ministerii tui fideliter exsequendi septiformis gratiæ tuæ munere roborentur.

Et prosequitur usque in finem Præfationis, extensam tenens manum dexteram (quæ extensio non est de valore):

Abundet in eis totius forma virtutis, auctoritas modesta, pudor constans, innocentiae puritas, et spiritalis observantia disciplinæ. In moribus eorum præcepta tua fulgeant; ut suæ castitatis exemplo imitationem sanctam plebs acquirat: et bonum conscientiae testimonium præferentes, in Christo firmi et stabiles perseverent; dig-

nisque succéssibus de inferiori gradu per grátiam tuam cápere potióra mereántur.

Quod sequitur, dicit submissa voce legendo, ita tamen quod a circumstantibus possit audiri.

Per eúndem Dóminum nostrum Jesum Christum Fílium tuum: qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sáecula sáeculórum.

R. Amen.

Post hæc Pontifex, sedens cum mitra, cuilibet ordinato ante se genuflexo stolam, quam singuli in manu habent, imponit, successive super humerum sinistrum, dicens singulis:

Accipe stolam cándidam, etc. . . .

Cætera quæ sequuntur ut in Pontificali Romano.

DE ORDINATIONE PRESBYTERI

Omnia ut in Pontificali Romano usque ad Præfationem.

Præfatio

Per ómnia sáecula sáeculórum.

R. Amen.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus, honórum áuctor et distribútor ómnium dignitátum; per quem proficiunt univérsa, per quem cuncta firmántur, amplificátis semper in mélius natúrae rationális incrementis, per ordinem cóngrua ratióne dispósitum. Unde et Sacerdotáles gradus, atque officia Levítárum, Sacraméntis mysticis institúta crevérunt: ut cum Pontífices summos regéndis pópulis præfécisses, ad eórum societátis et óperis adjumén-

tum, sequentis ordinis viros et secundæ dignitatis eligeres. Sic in eremo per septuaginta virorum prudentium mentes, Móysi spiritum propagasti; quibus ille adiutoribus usus, in populo innúmeras multitudines facile gubernavit. Sic et Eleazarum et Ithamarum filios Aaron paternæ plenitudinis abundantiam transfudisti; ut ad hostias salutares, et frequentioris officii Sacramenta, ministerium sufficeret Sacerdotum. Hac providentia, Dómine, Apóstolis Filii tui Doctóres fidei cómites addidisti, quibus illi orbem totum secundis prædicationibus impleverunt. Quapropter infirmitati quoque nostræ, Dómine, quæsumus, hæc adjumenta largire; qui quanto fragilióres sumus, tanto his plúribus indigemus.

Postea dicit verba formæ sacramentalis, quæ dici debet sine cantu, extensis ante pectus manibus :

Da, quæsumus, omnipotens Pater in hos fámulos tuos presbytérii dignitatem; innova in viscéribus eórum spiritum sanctitátis; ut accéptum a te, Deus, secúndi mériti munus obtíneant, censurámque morum exémplo suæ conversatiónis insínuent.

Et prosequitur cum cantu :

Sint próvidi cooperatóres ordinis nostri; elúceat in eis totius forma justitiæ, ut bonam ratiónem dispensatiónis sibi crédita redditúri, æternæ beatitúdinis præmia consequántur.

Quod sequitur, legat submissa voce, ita tamen quod a circumstantibus audiri possit.

Per eúndem Dóminum nostrum Jesum Christum Filium tuum: qui tecum vivit, et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sácula sáculórum.

R. Amen.

Cætera quæ sequuntur ut in Pontificali Romano, mutatis tamen quibusdam rubricis, ut sequitur:

Intonato Hymno "Veni Creátor" ponatur hæc Rubrica:

Surgit Pontifex, et facit ut in fine Hymni habetur, interim schola prosequitur Hymnum: qui, si propter ordinatorum multitudinem necesse fuerit, repetatur, omisso primo Versu.

In Rubrica posita post Hymnum, loco illorum verborum: "... et singuli ordinandi successive . . ." ponantur hæc verba:

"... et singuli ordinati successive . . .".

Rubrica posita post manuum unctionem sic immutetur:

"Pontifex producit manu dextera signum crucis super manum ordinati, et prosequitur":

Et in fine formulæ unctionis ponatur:

"Et quilibet ordinatus respondeat: Amen."

DE CONSECRATIONE EPISCOPI

Ubi cumque in Rubricis occurrunt verba "Episcopi Assistentes" legatur:

"Episcopi Consecrantes."

Immediate ante Præfationem, Rubricæ "Deinde Consecrator et Assistentes Episcopi . . ." hæc alia substituatur:

Deinde Consecrator ambabus manibus caput Consecrandi tangit, dicens: "Accipe Spiritum Sanctum", quod successive faciunt Episcopi Consecratores, qui non solum debent utraque manu caput Electi tangere, dicentes: "Accipe Spiritum Sanctum", verum etiam, facta opportuno tempore mentis intentione conferendi episcopalem consecrationem una simul cum Episcopo Consecratore, orationem quoque "Propitiare" recitare cum integra sequenti Præfatione, itemque, universo ritu perdurante, ea omnia submissa voce legere quæ Consecrator legit vel canit, exceptis tamen precibus ad pontificalium indumentorum benedictionem præscriptis, quæ in ipso Consecrationis ritu sunt imponenda.

Quo facto, Consecrator stans, deposita mitra, dicit:

Propitiare, Dómine, supplicatióibus nostris, et inclináto super hunc fámulum tuum cornu grátiae sacerdotális, bene~~x~~dictiúnis tuæ in eum effúnde virtútem. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus:

Deinde extensis manibus ante pectus, dicit :

Per ómnia sæcula sæculórum.

Ry. Amen.

V. Dóminus vobíscum.

Ry. Et cum spírítu tuo.

V. Sursum corda.

Ry. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

Ry. Dignum et justum est.

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere, Dómine sancte, Pater omnípotens, ætérne Deus, honor ómnium dignitátum, quæ glóriæ tuæ sacris famulántur ordínibus. Deus, qui Móysen fámulum tuum secréti familiáris affátu, inter cétera cæléstis documénta culturæ, de hábitu quoque induménti sacerdotális instituens, eléctum Aaron mystico amíctu vestíri inter sacra jussisti, ut intelligéntiæ sensum de exémpis priórum cáperet secutúra postéritas, ne eruditio doctrínæ tuæ ulli deésset ætáti. Cum et apud véteres reveréntiam ipsa significatiónum spécies obtinéret, et apud nos certióra essent experiménta rerum, quam ænigmata figurárum. Illíus namque Sacerdotíi anterióris hábitus, nostræ mentis ornátus est, et Pontificálem glóriam non jam nobis honor comméndat véstium, sed splendor animárum. Quia et illa, quæ tunc carnálibus blandiebántur obtútibus, ea pótius quæ in ipsis erant, intelligénda poscebant. Et idcirco huic fámulo tuo quem ad summi Sacerdotíi ministérium elegisti, hanc, quæumus, Dómine, grátiam largiáris, ut quidquid illa velámína in fulgóre auri, in nitóre gemmárum, et in multimodi óperis varietáte signábant, hoc in ejus móribus actibúsque claréscat.

Postea dicit verba formæ consecrationis episcopalis, quæ dici debent sine cantu, extensis ante pectus manibus :

Comple in sacerdoté tuo ministérii tui summam, et ornaméntis totíus glorificatiónis instrúctum, cæléstis unguénti rore sanctifica.

Si in Curia Romana fit Consecratio, Subdiaconus Apostolicus, vel unus ex Capellanis Pontificis ligat caput Consecrati cum una ex longioribus map-pulis de octo superius dictis, et Consecrator, flexis genibus, versus ad altare incipit, cæteris prosequentibus, hymnum :

Veni, Creátor Spíritus,

et dicitur usque ad finem, prout habetur supra in Ordinatione Presbyteri.

Finito primo versu, surgit Pontifex; et sedet in faldistorio ante medium altaris; capit mitram; deponit annulum et chirothecas; resumat annulum, et imponitur ei gremiale a ministris. Tum pollicem suum dexterum intingit in sanctum Chrisma et caput Consecrati coram se genuflexi inungit, formans primo signum crucis per totam coronam, deinde reliquum coronæ liniendo, interim dicens:

Ungátur, et consecrétur caput tuum, cælésti benedictióne, in ordine Pontificáli.

Et producens manu dextera tertio signum crucis super caput Consecrati, dicit:

In nómine Patris, et Filii, et Spíritus Sancti.

R. Amen.

V. Pax tibi.

R. Et cum spíritu tuo.

Et si plures sint consecrati, hoc in persona cujuslibet singulariter repetit.

Expleta unctione, Pontifex pollicem cum medulla panis paululum abstrigit; et finito Hymno prædicto, deposita mitra, surgit et in pristina voce proseguitur dicens:

Hoc, Dómine, copióse in caput ejus influat, hoc in oris subjécta decurrat; hoc in totus corporis extrémæ descéndat, ut tui Spíritus virtus et interióra ejus répleat, et exterióra circúmteget. Abúndet in eo constántia fidei, púritas dilectiónis, sincéritas pacis. Sint speciósi múnere tuo pedes ejus ad evangelizándum pacem, ad evangelizándum bona tua. Da ei, Dómine, ministérium reconciliatiónis in verbo, et in factis, in virtúte signórum et prodigiórum. Sit sermo ejus, et prædicatio, non in persuasibilibus humanæ sapiéntiæ verbis, sed in ostensióne spíritus et virtútis. Da ei, Dómine, claves regni cælórum, ut utátur, non gloriétur potestáte, quam tribuis in ædificatióne, non in destructiόnem. Quodcúmque ligáverit super terram, sit ligátum et in cælis, et quodcúmque sólverit super terram, sit solútum et in cælis. Quorum retinuérít peccáta, reténta sint, et quorum remisérít tu remíttas. Qui maledíxerít ei, sit ille maledíctus, et qui benedíxerít ei, benedictiόnibus repleátur. Sit fidélis servus, et prudens, quem constitúas tu, Dómine, super familiam tuam, ut det illis

cibum in tēpore opportūno, et exhibeat omnem hómīnem perfēctum. Sit sollicitūdīne impiger, sit spīritu fervens, oderit supērbiam, humilitātem ac veritātem dīligat, neque eam umquam dēserat, aut laudibus aut timóre superātus. Non ponat lucem tēnebras, nec tēnebras lucem: non dicat malum bonum, nec bonum malum. Sit sapiētibz et insipiētibz dēbitor; ut fructum de profēctu ómnium consequātur. Tribuas ei, Dómine, cáthedram episcopālem, ad regēdam Ecclēsiā tuā, et plebem sibi commīssā. Sis ei auctóritas, sis ei potestas, sis ei firmitas. Multiplica super eum benedictiōnem et grātiā tuā: ut ad exorādam semper misericórdiam tuā tuo múnere idóneus et tua grātia possit esse devótus.

Deinde submissa voce dicit legendo, ita quod a circumstantibus audiri possit:

Per Dóminum nostrum Jesum Christum Fílium tuum: qui tecum vivit, et regnat in unitáte Spíritus sancti Deus, per ómnia sēcula sēculórum.

R. Amen.

Post hæc Consecrator inchoat, schola prosequente, Antiphonam: Unguētum in cápīte etc. . . .

Incepta Antiphona ante Psalmum, imponitur ad collum Consecrati alia ex longioribus mappulis, de octo supradictis. Consecrator sedet; accipit mitram; et Consecrato ante ipsum genuflexo inungit ambas manus simul junctas cum Chrismate in modum crucis, producendo cum pollice suo dextero intincto duas lineas; videlicet a pollice dexteræ manus usque ad indicem sinistræ, et a pollice sinistræ usque ad indicem dexteræ; et mox inungat totaliter palmas Consecrati, dicens:

Ungántur manus istæ de óleo sanctificáto, et Chrismate sanctificatiónis, sicut unxit Sámuel David Regem et Prophétam, ita ungántur, et consecréntur.

Et producens manu dextera ter signum crucis super manus Consecrati, dicit:

In nómine Dei Pa✠tris, et Fí✠lii, et Spíritus ✠ Sancti, faciētes. . . .

Cetera quæ sequuntur ut in Pontificali Romano.

These changes embody the prescriptions of the Constitution *Episcopalis Consecrationis*, 30 November, 1944, as well as those of

Sacramentum Ordinis, 30 November, 1947. For the text of the former see THE CLERGY REVIEW, 1946, XXVI, p. 106 (A.A.S., 1945, XXXVII, p. 131); *Sacramentum Ordinis* is in this REVIEW, 1948, XXX, p. 62 (A.A.S., 1948, XL, p. 1).

BOOK REVIEWS

The Origin and Evolution of the Christian Church. By the Rev. T. G. Jalland, D.D. Pp. 200. (Hutchinson. 7s. 6d.)

THE erudition and width of vision manifest in this book is what we might expect from the pen of Dr Jalland. As a compendious presentation of the literary data concerning the structure and liturgy of the pre-Constantinian Church, it must rank high, especially as it provides what is essential of the Jewish background for estimating how much the Church owed to the Jewish organization both in Palestine and in the Diaspora. One can quarrel with the interpretation of this or that passage—and sometimes one's disagreement is profound—but, of its kind, and perhaps for the readers which it has in view, it has outstanding merits.

For all that, it is not of the kind which will appeal to Catholic readers. They will even be tempted to ask whether one assailed by doubts, or else a non-Christian wishing to inform himself of the origins of the Christian Church, would be much impressed by it. Perhaps Dr Jalland was not thinking of such a reader; yet it is just to a book with this title in such a series, that he would go for his information. And he would there find much learned discussion of texts, and much hesitation in drawing conclusions—for it is a precipitate of the common disputes which happen to be current today. The impression left on him would be that the Old Testament is an uncertain source-book which may or may not illustrate certain New Testament passages; St Paul's letters (exclusive of the Pastorals, however) would seem alone among the N.T. writings to be reckoned genuine, so that scepticism dominates e.g. the historical value of Acts which "may be as early as A.D. 75, if not earlier"; the position of the Gospels would be problematic. Most astonishing of all, one is left quite uncertain whether Christ really had anything to do with the Church's origin. One gathers not, since "the question whether Jesus did or did not 'found a Church' has . . . become largely otiose". And the author insists more than once that, for long, His followers formed

no more than one among the many sects to which Jews might belong. This emphasis on an aspect of the early days which certainly must not be overlooked, obscures the far more important aspects which derive from the purpose and intentions which Christ made manifest once His rejection by official Jewry had become unmistakable.

On the three-fold ministry the author summarizes the current arguments which attempt to distinguish between *episkopos* and *presbyteros* in the Epistles. However well-intentioned, the attempt seems desperate. The crucial passage (Tit. i, 5-7) cannot be explained away so easily. If Titus has been left behind in Crete to "establish presbyters city by city", why should he then be given the qualifications required for a *bishop* and nothing be said of presbyters? Nor does 1 Tim. iii, 1 ff., to which appeal is made, give the thesis any support. For on the supposition of the threefold division—bishop, presbyters, deacons—how are we to explain that we are here given two lists of qualifications (viz. for the first and third), and not a word about those to be looked for in the second—the presbyters again? There are other grounds for maintaining moniscopacy provided one does not look upon the N.T. as "the ultimate standard of faith" and practice; there is no need to force the texts.

The treatment of the first three centuries contains much that is well said, but here as elsewhere Christ is conspicuous by His absence. The scholarship which has merely collected all the passages bearing on the Canon of the N.T., on the organization or the liturgy of those times is poorly equipped to appraise the evolution of the early Church. The soul of that body has been left out. The passionate faith and devotion to Christ displayed by so many in those centuries is far more important than, say, the few indications of "parochialism" which the author treats as characteristic. In fact the sense of unity among the far-flung churches appears in almost every document we have: they knew they were one in Christ. And was it mere imagination when the martyrs felt themselves supported by Him, felt Him suffering in them? Were not those martyrdoms, too, a mighty voice witnessing to the truth, so that Tertullian could say: "*Semen est sanguis Christianorum*"? There is no suggestion of anything like this here. One is forced to ask: was Christ the Son of God or was He not? Did He say: "Behold I am with you all days"? And if He did, then did He really leave His followers to fend for themselves, to pray and to suffer alone, or was He not, rather, still inspiring and directing those who He had foreseen would form His Church, and who were now putting all their trust in Him?

MAURICE BÉVENOT, S.J.

Histoire du Christianisme. By Dom Charles Poulet. Epoque Contemporaine Fascicules XXIX and XXX (broché). (Beauchesne et ses Fils. Paris. 1950. No price stated.)

THIS instalment begins in the middle of a sentence on p. 249 and ends similarly on p. 504 without any bibliographical indications except those on the cover; inside the covers is a list of the contents. It would appear that this is a portion of the work of which an English translation (and an expanded version) was published at St. Louis, U.S.A., in 1934, under the title, "A History of the Catholic Church for the Use of Colleges, Seminaries and Universities." That translation was stated to be made from the fourth French edition; whether these two fascicules form part of a new edition or are a reprint of an old one cannot now be determined.

The period covered is from the middle of the eighteenth century to the first proceedings of the Legislative Assembly. The matters treated therefore comprise the immediate preparation for, and the beginnings of, the French Revolution: Les Encyclopédistes; Le Rousseauisme; La déchristianisation; L'effervescence religieuse en Allemagne et en Italie; La Suppression de la Compagnie de Jésus. Then follow two "Books" dealing respectively with the Church of France in the eighteenth century and the action of the Revolution on the Church, the latter here carried as far as the first law of proscription, November 1791.

By natural consequence, the affairs of the Church in France demand and receive most of the author's attention if indeed they do not monopolize it, for the chapter on the Suppression of the Jesuits is stated to have been written by Father Brou, S.J., in 1935, while the preceding chapter on Febronianism, Josephism and Gallicanism in Tuscany appears to be by another hand. Both chapters are so short as to be out of scale with the rest of the book—Father Brou's account is a mere synopsis—while the other narrative is distinguished by having no bibliography at all. It may be of course that other fascicules dealing with other periods have shown a more just proportion; but this summary treatment of very important episodes will serve to confirm the fears of experienced readers that a History of the Church by a French scholar means in practice a history of the Church in France.

Dom Poulet is obviously at home in the French eighteenth-century scene and gives many interesting things by way of footnotes and by expressive quotations. The bibliographies, though fairly full, are however not too well balanced; nearly all the works in English are by American writers. One would have expected to see John Morley on

Voltaire, Rousseau and Diderot, and, still more, Lord Acton's Lectures, and, to name a modern instance, Professor F. C. Green's admirable essay on the Fréron-Voltaire battle. There are, moreover, some curious omissions: Calas and Sirven are barely mentioned as "cases", La Barre, not at all. These three tragedies, so exploited by Voltaire and worked up into a tremendous triple indictment of the Church and the Ancien Régime, ought certainly to have received some attention in the present work.

With most of what Dom Poulet writes about the Revolution generally the modern student will be disposed to agree, with perhaps one important reservation. He underrates the influence of Freemasonry in bringing on the catastrophe and here he is in conflict not only with Bainville and Gaxotte but with La Gorce, and with a host of regional investigators. Further on he is virtually compelled by the facts to correct this view and he himself speaks of "la brutale intervention des clubs". What were the clubs but masonic lodges? They covered France with a network of revolutionary agencies, arranged simultaneous manifestations and disturbances, and from the outset charged themselves with the duty of putting into execution every decree of the Assembly that was hostile to the Church. Without them the Revolution would have been very different.

J. J. DWYER

The Journal of Ecclesiastical History. Edited by C. W. Dugmore.
Vol. I. No. 1. January-April 1950. (Faber & Faber. 15s. a copy;
25s. per annum.)

MESSRS FABER & FABER have again taken a most promising initiative by bringing out this well-produced historical journal. Its scope is defined by the editor, who is the Senior Lecturer in Ecclesiastical History at Manchester, as the history of the organization and life, liturgy and worship of the Christian Churches, both Eastern and Western, Orthodox, Catholic and Protestant. The aim, as stated, is to cover the whole field from the New Testament period to the present day and members of all Christian Communion are invited to contribute. Emphasis is placed on the inclusion of liturgiology as "an indispensable handmaid for the student of Church History". The strong advisory committee consists of no fewer than twenty-two members, sixteen at home and six Overseas, under the chairmanship of Dr E. F. Jacob. There are four Catholic scholars of distinction: the Rev. Professor M. D. Knowles, O.S.B.; Father Paul Grosjean, S.J., the Bollandist; Father Gervase Mathew, O.P.; and Mr H. Outram Evennett. The Journal is to appear twice each year, in

April and October, and each number will consist of 128 pages; eleven pages are devoted to reviews in this number.

The ten articles cover a wide range and in their character and their variety are fully in keeping with the editorial announcement. Dr T. W. Manson of Manchester University writes on the New Testament Basis of the Doctrine of the Church, and Professor E. Molland, of Oslo, on "Irenaeus of Lugdunum and the Apostolic Succession". The two liturgical articles are respectively by Dr E. C. Ratcliff on The Sanctus and the Pattern of the Early Anaphora and by Fr Stephan A. Van Dijk, O.F.M., on The Litany of the Saints on Holy Saturday. Miss Rose Graham contributes a very detailed account of the scandalous conflict between Archbishop Winchelsey and the Abbot of St Augustine's Canterbury which raged from 1296 till 1304 and ended in the victory of the Archbishop, while a very interesting and entertaining article is that of Mr T. M. Parker: "Was Thomas Cromwell a Machiavellian?" From Mgr Hubert Jedin, Professor of Church History at Bonn, comes an account of the Blind "Doctor Scotus", viz. Robert Vauchop, a sixteenth-century Scotsman who was appointed to the see of Armagh; he never occupied it, but was very active at the Council of Trent and he had a good deal to do with Paul III, Julius III, and Marcellus II, and something to do with St Ignatius Loyola. The Rev. G. F. Nuttall gives a Preliminary Survey of Richard Baxter's Correspondence; Professor Norman Sykes, an account of the Election and Inthronization of William Wake as Archbishop of Canterbury in 1716; and a bibliographical note of twelve pages on recent work on the Byzantine Church is supplied by Dr Norman Baynes.

It is claimed for the Journal that it will be conducted on strictly objective and scientific lines as a vehicle not for dogmatic assertion but for historical exposition. If this aim is achieved, as it promises to be, the Journal will prove an exceedingly valuable publication.

J. J. DWYER

A Short History of Western Philosophy in the Middle Ages. By S. J. Curtis, M.A., Ph.D. Pp. 286. (Macdonald & Co., Ltd. 1950. 15s.)

THIS is a simple introduction to the history of the philosophy of the Middle Ages, intended to instruct not only undergraduates and students in university extension classes, but an even wider public. The author, who lectures in mediaeval philosophy in the University of Leeds and who may be presumed to know what kind of assistance such an audience needs, has translated all quotations, charted

the sequence of thinkers very neatly, and attempted to present these men as human beings, not merely as minds. This leaves him with less space for doctrinal matters, and one is left wondering whether too much fuss is not made about knowing the man behind the pen. After all, few philosophers introduce their works to the public with short autobiographical prefaces on the plea that they will not be understood unless we know something about them. If there is any profit to be derived from knowing John the Scot's views about nature, will knowing that he was stabbed to death by the pens of his pupils help us to understand them?

However that may be, the author regards his book as simply a prelude to more detailed study of mediaeval philosophy, and it will undoubtedly serve very well the purpose he has in mind. It is easy to read, at least as far as he can do anything to make it so: I hope I am not alone in finding the dialectic of the universals controversy rather difficult going. All the familiar figures (or must we still regard them as very unfamiliar figures?) are here, from St Augustine down to Nicholas of Cusa. And how they differ! As the author justly remarks: "In one sense the term mediaeval philosophy is a misnomer. There was no mediaeval philosophy; there were mediaeval philosophies. In other words, the term mediaeval philosophy is merely a convenient way of classifying all those diverse systems of thought which flourished during the period we know as the Middle Ages." It is the more surprising then to find him content to say that from St Anselm to Ockham, "the view of the relations between philosophy and theology is approximately the same" (p. 276). It seems to the present writer at least that there is on this point a wide divergence of views, all of which find their defenders in mediaeval thought. Furthermore it might be argued that one of the chief services rendered by mediaeval speculation was the clarification of the issues involved in this problem, and perhaps the author allows insufficient emphasis to the conflict of opinions here.

The author rightly adds that "the importance of the Thomistic system and its influence upon after ages has seemed to warrant fuller attention being given to the work of St Thomas Aquinas than to other systems of thought". Suggestions for further reading at the end of each chapter have been limited to such books as are available in English. Fr Coplestone's recent work, of course, appeared too late to be included, but Dr Hawkins's *Sketch of Mediaeval Philosophy* was surely worthy of mention.

Makers of the Modern Mind. By Thomas P. Neill, Ph.D. Pp. 391. (The Bruce Publishing Company. Milwaukee. 1949. \$3.75.)

As the general editor of the *Science and Culture Series*, to which this book belongs, explains in the preface, it is written, not for the specialist scholar, but for the overwhelmingly larger number of intelligent men and women desirous of correct information on the important matters dealt with here, and deserving something more substantial than the intellectual pabulum hitherto handed them by most popularizers. The author, who writes easily and lightly, is worried by the paradox between the modern mind's wonderful accomplishments and its awful shortcomings. Its accomplishments he attributes to specialization, and its shortcomings to the sacrifice of wisdom for learning which the process of specialization involves. In the circumstances, it cannot be right either to concentrate on one's own speciality, ignoring the rest of the world or viewing it largely in the narrow terms of one's own specialized field, or to deny the validity of the specialist's observations. Men are needed to find out what the blind specialists are doing, and then correlate their findings into a unified picture. "By following the intellectual development of certain foremost makers of the modern mind, we may hope to throw light on the paradox which contemporary man creates by solving intricate intellectual problems while denying that he even has a mind."

He has chosen a first eleven of these demiurges: Luther, Calvin, Descartes, Locke, Newton, Rousseau, Kant, Bentham, Darwin, Marx and Freud. These he regards as the master builders of the modern mind; their thought, added together "comes close to giving an accurate and complete picture of what is here called the modern mind". Furthermore these men serve the secondary purpose of being milestones in the western world's intellectual history during these past four centuries. Thus they are chosen not for the intrinsic worth of their thought but for their importance in making the western mind what it is today. There are none more influential on subsequent generations and consequently, directly or indirectly, on this. This book is instructive, entertaining, and very fair in its judgments on these not entirely prepossessing characters.

A History of Philosophy. Vol. II. Augustine to Scotus. By F. Coplestone, S.J. Pp. 614. (Burns Oates & Washbourne Ltd. 1950. 25s.)

Most of us still regard twenty-five shillings as a lot to pay for one book. We shall no doubt learn in due course to modify our present estimate of the purchasing value of a pound, but in the meantime,

before laying down such a sum for a single book, we look for some assurance that we are going to get value for our money. Those who have read Fr Coplestone's earlier works will know what to expect from him, and they can be assured that this volume is as good as anything he has so far produced, if not better. It is a serious contribution to the history of mediaeval philosophy, by which I mean, among other things, that it is not padded out with anecdotes about St Thomas's table manners and dumb oxen. It should interest theologians quite as much as philosophers, as anyone acquainted with the character of mediaeval philosophy will readily understand, and it is distinguished not only by its clarity and comprehensiveness, but in particular by its balance. It has been the author's purpose to present neither an encyclopedia nor a mere series of impressions, but "an intelligible and coherent account of the development of mediaeval philosophy and of the phases through which it passed". This involves handling at one and the same time several lines of connection and development, besides presenting at length the ideas of the more important philosophers, and it is in this difficult task that Fr Coplestone's steadiness has been of such assistance to him. He leaves no tangles behind him, and one can only admire the patience with which he faces over and over again the arduous task of passing valuational judgement. That this is part of the historian's function, in his view, is already known. "What historian of philosophy," he asks, "was or is *merely* an historian in the narrowest meaning of the term?" Nearly every section of the book abounds in such judgements, and no small part of the interest and value of the work lies in them.

His general attitude to the two great schools of mediaeval thought, Augustinian and Thomist, is conciliatory. There is nothing of what he calls "the rigid type of Thomist" about him, but instead, a desire to emphasize the advantages of each point of view, without however concealing the weaknesses of the two positions. In this respect it is interesting to note that he regards as "something of an exaggeration" Gilson's claim that "there is a Bonaventurian philosophical system, the spirit and content of which can be sharply defined" (p. 248). On the other hand, he suggests that the synthesis of Christianity and Aristotelianism in St Thomas's thought is in some respects precarious, "not that the saint adopted Aristotelianism purely mechanically, but that he did not fully realize the latent tension, in regard to certain points, between his Christian faith and his Aristotelianism . . . the charter granted to philosophy tended to become a declaration of independence. Looking back from the present day . . . we can see that the acceptance of a great system of phil-

osophy known to have been thought out without the aid of revelation was almost certain sooner or later to lead to philosophy going her own way independently of theology. In this sense (and the judgement is an historical, not a valuational judgement) the synthesis achieved by St Thomas was intrinsically precarious" (p. 430). With regard to the present position of Thomism in the intellectual life of the Church, the author points out that, even after *Aeterni Patris*, Thomism, in the sense in which it is distinguished from Scotism, for example, is not imposed on all religious Orders and ecclesiastical institutes of higher studies, though it is proposed as a norm from which the Catholic philosopher should dissent only when inspired by reasons which seem to him compelling, and then without disrespect. This needed to be said, after the rather mischievous statements made by Russell in his *History of Western Philosophy*.

Fr Coplestone's work bids fair to be the best in English on the subject. It is planned on a grand scale. His first volume ended with an account of neo-Platonism, but contained no treatment of the philosophic ideas to be found in the early Christian writers. The present one begins with the early Christian period and carries the history of mediaeval philosophy up to the end of the thirteenth century, including Duns Scotus. A third volume will treat of the philosophy of the fourteenth century, laying especial emphasis on Ockhamism and covering the Renaissance and the "Silver Age" of scholastic thought down to Suarez.

LEO McR.

CORRESPONDENCE

"THE NINE FIRST FRIDAYS"

(THE CLERGY REVIEW, 1935, X, pp. 52-3; 1950, XXXIII, p. 352; XXXIV, pp. 69-71)

Canon Cartmell writes:

In an interesting article on private revelations in "Ami du Clergé" of 13 July I find the following quotation from St Robert Bellarmine (*De Poen.*, Bk. II, ch. 7): "Holy Scripture often attributes to different means the virtue of justifying a soul or even of procuring its salvation. This does not mean that these means can of themselves justify or save anyone; it merely signifies that they have the power of contributing to justification or eternal life, provided they are accompanied by the other means of salvation, such as faith and the

observance of the commandments." The writer of the article gives as an instance the promise of eternal life in John vi to those who eat our Lord's flesh. As instances outside Scripture he mentions the wearing of the scapular, and the Nine Fridays.

Hence, even though the promise to St Margaret Mary is genuine, it still remains true that we have no guarantee from it of salvation. We must still work out our salvation in fear and trembling, in the very real sense of those words.

PRAYER WITH NON-CATHOLICS

(THE CLERGY REVIEW, 1950, XXXIII, pp. 399-401; XXXIV, pp. 64-7, 143-4)

Mr Donald Attwater writes:

May a layman who moves as much among non-Catholics as among Catholics give his opinion about a statement of Father Alphonsus Bonnar in your current issue? Father Bonnar reaches the conclusion that "the whole point of this joint prayer as desired by Protestants is to proclaim [a] non-existent unity of belief to the world at large".

There may indeed be some non-Catholics who have got themselves into this tortuous state of mind. But that they are "multitudes" goes clean contrary to my forty years' experience. When I became a Catholic, my father, an Anglican of Methodist upbringing, said, "My chief regret is that you will no longer be free to join in prayer with your own family." I am convinced that this represents the ordinary Protestant attitude, and that grave scandal has been given to sincere and simple Protestants by the hitherto almost unquestioned theory and practice of Catholics in England in this matter. Nor have our elaborate "logical" explanations done anything to repair the damage.

In my relations with non-Catholics I am not handicapped by the atmosphere of constraint (and sometimes defiance) so often induced by clerical dress, and occasionally, if I may venture to say so, by clerical manner. And I am sure that it would be deplorable were the pertinent part of the instruction of the Holy Office to be a dead letter in this country on a plea of such "peculiar circumstances" as Father Bonnar alleges. That is where scandal would really be given. The climate and circumstances of our days are very different from those of the Reformation martyrs.

PERMISSU SUPERIORUM

CHURCH AND STATE ABROAD

RECENT EVENTS IN HUNGARY

ON Wednesday, 30 August, an agreement between the Hungarian Government and the Bishops of the Catholic Church in Hungary was signed in Budapest. We print its full text at the end of this narrative, making in footnotes some comparisons with the agreement between Church and State signed in Warsaw on 14 April last, of which the present document will naturally remind the reader.¹ The text of the latter was printed in THE CLERGY REVIEW for June of this year; and in July we printed the accompanying statement of the Polish Hierarchy, which made it clear, *inter alia*, that it had been accompanied by two secret annexes, of which the content has to this day not been made public. There is no way of telling whether there are any secret clauses likewise attached to the Budapest document; although the accompanying statement from the Archbishop of Kalocsa, representing the Bench of Bishops (as the Hierarchy is called in Hungary), made no reference to any. That statement, in the form of a letter dated 29 August and addressed to the Minister of Religion and Education, M. Darvas, is also printed at the end of this narrative.

The ink was hardly dry on the agreement, with its fine phrases about the "freedom of activity" which the Church was now guaranteed in Hungary, when there came the announcement that the Government, by a Decree of the Presidential Council, had ordered the dissolution of all save four of the religious Orders and Congregations. The Bishops communicated this news to the faithful in a Pastoral Letter read in the churches on Sunday, 10 September. More than 10,000 monks and nuns, they said, would be secularized. Their religious activities, under the terms of the Decree, would have to cease forthwith, and they would have to evacuate their houses within three months.

In this Pastoral Letter, the Bishops asked God's blessing on the newly-concluded agreement, and expressed their hope that it would "serve the welfare and prosperity of Hungary"; but they went on to explain that it had been precisely in the hope of relieving the

¹ The Polish document was much longer and more detailed, and also more satisfactory from the point of view of the Church, notably in Article 5, which explicitly recognized the authority of the Pope in "matters of faith, morality and Church jurisdiction", and in Article 10, where very much more acceptable provisions were made about the schools.

CHURCH AND STATE ABROAD

intolerable pressure under which the religious Orders were living at the beginning of June that they had opened negotiations, and that the Government had then insisted on broadening their scope. They repeated that they had in any case only opened discussions in the hope that the dissolution of the religious Orders could be avoided, and in the belief that no major matters between Church and State could be resolved without the consent of the Holy See; which, of course, is in canon law the case. The Archbishop of Kalocsa, in his letter to M. Darvas, made the same point clear in his third paragraph; and in the final paragraph he went on to make the point about authority of the Holy See, to which it was notable that this agreement, in contrast with that signed by the Polish Bishops in April, made no reference whatever. There were, indeed, some to interpret this passage as an intimation to the Vatican that the Bishops were *expecting* to find the whole agreement repudiated by the Holy See. As part of the psychological background it should always be remembered how in the East European countries men live only for the present, never knowing what the next day will bring, the Bishops, like all others, seldom feeling able to take long views.

It will be recalled that there had for a long time been the strongest pressure on the Bishops to make them conclude an agreement that would bring the Church under the totalitarian discipline of the State, on the lines of the agreements forced upon the Calvinist and Lutheran Churches in Hungary in October, 1948, and January, 1949, respectively,¹ at the time of the arrest, "trial" and imprisonment of Cardinal Mindszenty, who was so treated because he was not prepared to make such an accommodation. It will be recalled also that special pressure was put on the remaining Catholic Bishops, immediately after the Cardinal's arrest, and that no progress was then possible because the essential conditions were held by the Bishops to be the release of the Cardinal, the availability of proper facilities for reference to Rome, and the integral re-establishment of the freedom of the Church in the field of education as well as in the field of pastoral care. Having, therefore, declined so steadily and for

¹ It will be recalled that the Lutheran Bishop Ordass, like Cardinal Mindszenty, was imprisoned for objecting; he was convicted of "currency offences". He has been released this summer. Both the Calvinists and the Lutherans made terms which were on paper a good deal easier than those in the present agreement of the Catholic Hierarchy, not being required to assume nearly such far-reaching obligations to support the Government's activities. But to realize into what a servile position the Calvinists and Lutherans have since been jockeyed it is enough to study the book which they have recently produced, of which an English-language edition has been circulated (*Five Years of Hungarian Protestantism, 1945-50*; Hungarian Church Press, Budapest, 1950.) This was the subject of an article by the Anglican Dean of Chichester which appeared in the *Church Times* for 8 September, 1950, under the headings "Religion Under Control: Submission of Hungarian Protestants to the Communist State".

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ANCIENT AND MODERN



Almost as soon as the Hierarchy had been restored in this country the **ART & BOOK COMPANY** set up its publishing activities in the provinces. At the beginning of the century the Art & Book's present showroom was opened. Important collections of religious antiques have been built up from this centre; many are the priests and lay-people who treasure in their houses some piece of carving, some sacred vessel, some ikon or painting that they have "discovered" exploring the storerooms of the Art & Book.

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Against a tradition of nearly a hundred years, eleven months seems very short a time to make a reputation. But the **ASHLEY GALLERY** is becoming world-known as the only art gallery to establish itself entirely for the contemporary religious arts. Among the artists who have exhibited here are Roy de Maistre (painter), Anthony Foster (sculptor), Dunstan Pruden (silversmith), Adam Kossowski (ceramics), Joseph Bolton (engraver). Maurice Collis, writing in *Time and Tide*, said: "The churches are now able to find vital religious art and are beginning to patronize the Ashley Gallery." Here the priest has a centre to which he can bring his enquiries for suitable artists for murals or carving. Here the layman can find domestic paintings or sculpture for his home.



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CHURCH AND STATE ABROAD

so long to make any accommodation in the absence of these conditions, why did the Bishops change their attitude in the summer of 1950?

The answer is that a threefold pressure was put upon them, so mercilessly as to make them judge that they had no alternative but to negotiate. Of the three weapons used against them, the one that was decisive, as we have seen, was the threat against the religious Orders, which has in any case now been carried out just as though no document had been signed. The Government not only threatened the dissolution, but took hostages, arresting religious in very large numbers just as the negotiations were beginning. The number placed under detention was put by people entitled to have a judgement as high as 5000; this may be an exaggeration, but the figure was certainly very large, of those who were taken from their cloisters and confined under guard in what have come to be known throughout Central Europe as "concentration monasteries".¹ The second weapon used against the Bishops was that of seeking to seduce the lower clergy, on lines already employed in other countries where the Cominform's methods may be studied. This weapon proved singularly ineffective in Hungary, but when considering the first weapon, the taking of hostages, it should be remembered that, in addition to the regular clergy and religious, the Bishops had constantly in mind the kind of reprisals that might at any time be visited on those members of the secular clergy who refused to play the part required of them in these manœuvres, or who, having unwittingly or in ignorance of its nature associated themselves with the Government-organized "movement" of which we shall speak shortly, withdrew on learning more about it. These priests were in many cases accosted by the A.V.H., the political police, for intensive questioning about their attitude to their Bishops, to the regime, and to everything else, and lived in daily expectation of arrest. And the regime's third weapon was that of simple intimidation, used against the Bishops themselves, to make them think that if they were not careful they too would follow Cardinal Mindszenty to prison; after all, the entire Hierarchy had already been removed over the frontier in Rumania, and the same might easily be done in Hungary also. To say that this possibility carried weight with them is not to attribute to the Bishops any unworthy care for their own personal safety, for they knew that in their absence the installation by the Government of schismatic apostates as "Bishops" would follow, and that the Church, which is still at least able to administer the sacraments, would disappear into the catacombs.

¹ Details of this mass-internment of religious in "concentration monasteries" may be found in *The Tablet*, July and August, 1950, *passim*.

CHURCH AND STATE ABROAD

During the night of 9 June the political police struck hard against the religious Orders. At widely-separated places, mostly in the south and west, they forced an entry into monasteries and convents, scaling walls, breaking windows and forcing doors, and taking away in that night alone a number of religious estimated at some 600 nuns and 322 priests, nearly a third of the latter being Jesuit Fathers. Subsequently there were further such descents. The Government then asked for a meeting with the Bishops to discuss matters, and this was arranged for 20 June. During the night of 18 June there was a further mass-descent on the religious, the intention plainly being to intimidate the Bishops afresh on the eve of the meeting; which was, however, put off until 28 June.

When it eventually took place the Government was represented by M. Rakosi, by M. Darvas, the Minister of Religion and Education, and by M. Bogmar. M. Rakosi declared that the question of the treatment of members of the religious Orders could not be solved except in the setting of the wider problems of Church and State. The competence of the Bishops who were present being limited, the meeting was adjourned until 5 July, and meanwhile the Bench of Bishops unanimously elected a negotiating committee, empowering it to act on their behalf. The Chairman of the Bench of Bishops, Mgr Grösz, Archbishop of Kalocsa, became chairman of this negotiating committee, and its other members were Mgr Czapik, Archbishop of Eger; Mgr Hamvas, Bishop of Csanad; Dom Paul Sarkozy, Abbot of Pannonhalma; Fr Alexander Sik, of the Piarist Fathers; and Fr Paul Schretty, O.F.M. Six extraordinary meetings of the Bench of Bishops were held during the period of the negotiations, the last being on the morning of Tuesday, 29 August, attended by all the Bishops of both the Latin and the Greek rites, by Administrators Apostolic and Vicars Capitular, and by representatives of the Benedictine, Piarist and Franciscan Orders. In another hall were the rectors of seminaries and superiors and other representatives of the religious Orders of men and women. On the following day the agreement was signed, and the Archbishop of Kalocsa published the text of the letter which he had addressed to M. Darvas on the Tuesday.

Early in the period of the negotiations the death took place of Mgr Janos Drahos, Vicar Capitular of Cardinal Mindszenty's primate See of Esztergom. He had been ill for some time, and during his illness Dr Karoly Gigler had been deputizing for him. On the very day after his death the political police called and took away Dr Gigler, who has not been seen since. It had become necessary for the Chapter to elect a Vicar Capitular, and the political police did not want Dr Gigler to be elected. The Chapter proceeded therefore

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CHURCH AND STATE ABROAD

to elect Mgr Anton Meszlenyi, Auxiliary Bishop of the Archdiocese, to be Vicar Capitular. But on 29 July the political police called and took him away also, and he, too, has not been seen since. Finally, "in strict accordance with the Code of Canon Law",¹ the Chapter elected Dr Miklos Beresztoczy, who is Vicar Capitular today, and who played a part in reaching the agreement signed on 30 August. He, however, is a figure surrounded by some mystery, and it is said that the arrests of Dr Gigler and Bishop Meszlenyi took place because the political police were determined that Dr Beresztoczy and no one else should hold the key position of Vicar Capitular in Cardinal Mindszenty's See. Dr Beresztoczy was formerly Director of Catholic Action in Budapest. He was tried and sentenced to imprisonment at the same time as Cardinal Mindszenty, but he has since been released, and a sinister change appears to have taken place in him during the period of his imprisonment; at all events, he is now a curiously altered character, being regarded today by the political police as a "reliable" man, and their *homme de confiance* among the Bishops.²

The second weapon used against the Bishops, meanwhile, was that of seeking to seduce the lower clergy. A conference was staged to this end in Budapest on 1 August, on the lines of that held at Targu Mures in Rumania on 27 April, described in these pages last month. A small Committee of apostate priests was formed, as in Rumania, but with even less success than there, as two facts will show. By mid-August no fewer than fifteen of the thirty-five priests who originally signed the "appeal" for an agreement between Church and State, and who formed the committee for Convening the Conference of 1 August, had already withdrawn their support. At the Conference, a "National Peace Committee of Catholic Priests" was set up, with fifteen members whose names were announced in *Magyar Nemzet* of 3 August; and when that same newspaper on 22 August published a statement emanating from this Committee it was seen that no fewer than eight of the original names had already been withdrawn and replaced by others. But perhaps as good an indication as any of the difficulty found in manning this body with people who might at all plausibly be described as Catholic priests was the fact that the leadership of it had to be left largely to the discredited and highly unpopular figure of Istvan Balogh, who

¹ The phrase is from the Vatican wireless, Hungarian service, 8.45 p.m., 18 August, 1950.

² This sinister story was told in *The Tablet* of 5 August, 1950, on information from Switzerland. It has been confirmed from authoritative sources in Rome; *The Tablet's* version erred only in a small detail, saying that Dr Gigler had been made Vicar General after Mgr Drahos' death, whereas in fact he did no more than act as the deputy of Mgr Drahos, being taken away on the very day after Mgr Drahos died.

CHURCH AND STATE ABROAD

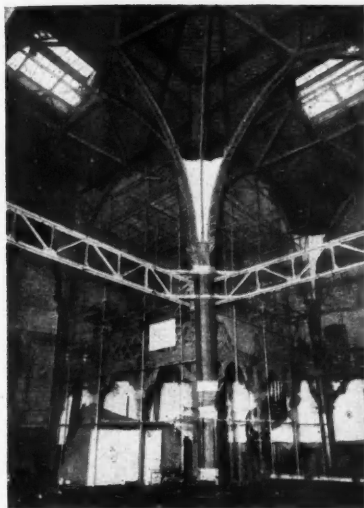
undertook in effect to fulfill the rôle played in Rumania, as we described here last month, by Andrei Agotha. Balogh is an ex-priest who was excommunicated by Cardinal Mindszenty before the Cardinal's arrest.¹ He had indeed been ordained as a priest, but his reputation was never very savoury. He came into prominence for the first time after the war, when, as a *soi-disant* leader of the Small-holders' Party, he became Under-Secretary in the Office of the Prime Minister, holding that position for about three years. Latterly, however, it had seemed that he was discreetly retiring from public life.

The third weapon used against the Bishops was that of simple intimidation, Mgr Jozsef Peteri, Bishop of Vacz, being selected as a particular victim for this purpose. Mgr Peteri became the object of threats very crudely expressed, and of every kind of abuse, which grew in intensity as August went on. M. Darvas lent the weight of his ministerial authority to the campaign with a public attack on 10 and 11 August, on the ground that the Bishop had not only forbidden his clergy to attend the Conference in Budapest on 1 August, but had even gone so far as to arraign four of his priests who had done so before an ecclesiastical Court. The four priests who constituted the Court were, it is understood, promptly arrested by the political police, the A.V.H. The newspapers took their cue with renewed emphasis, and it seemed that the Bishop would surely be arrested and brought to "trial" as Cardinal Mindszenty had been, so loud were the cries of denunciation. "Mass meetings" to express "the people's indignation" were staged in the provinces, and the national "We Defend Peace" movement, the body sponsoring the Stockholm Manifesto, once again exhibited its peaceful nature by passing a resolution at a specially convened meeting to condemn this "Fascist" and "enemy of the people". No arrest or "trial" has yet taken place, and it seems that, the agreement having been secured, Mgr Peteri may be left alone again, at any rate for the present. But of this there can of course be no sort of certainty, because the same might have been said of the religious Orders, threatened with dissolution if an agreement were not forthcoming, and then dissolved nevertheless when the agreement was safely signed.

[Documents follow overleaf]

¹ Of Balogh it is said in Hungary: "He is not Balogh, not Istvan, not a Catholic, not a priest; yet they try to make him the leader of Hungarian Catholic priests." He is not Balogh because his real name is Bloch; he is not a Hungarian (they say) because he is a Jew; he is not a Catholic priest because Cardinal Mindszenty excommunicated him.

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CHURCH AND STATE ABROAD

Text from the entire Hungarian Press of 1 September, 1950

AGREEMENT OF THE GOVERNMENT OF THE HUNGARIAN PEOPLE'S REPUBLIC AND THE CATHOLIC BOARD OF BISHOPS

THE Government of the Hungarian People's Republic, and the Hungarian Catholic Board of Bishops, induced by the desire to ensure the peaceful co-operation of the State and the Catholic Church, and thereby to further the unity and the restoration work of the Hungarian people and the peaceful development of our country, have carried on negotiations, concluding in the following agreement:

I

1. The Board of Bishops acknowledge and, in conformity with their duties as citizens, support the order of the State of the Hungarian People's Republic, and its Constitution. They promise to proceed according to the law of the Church against those priests who undertake steps against the legal order of the Hungarian People's Republic, or the rebuilding work of the Government.

2. The Board of Bishops energetically condemn all subversive activity, of whatever origin, directed against the order of the State and the social order of the Hungarian People's Republic. They promise not to permit the utilization of the religious feeling of their followers or of the Catholic Church for political purposes directed against the State.¹

3. The Board of Bishops request their Catholic followers to participate, as citizens and patriots, with all their strength in the great work performed under the leadership of the Government of the Republic by the Hungarian people, with the realization of the five-year plan for raising the living standard and for the realization of social justice. The Board of Bishops specially invite the clergy not to show resistance against the movement for agricultural productive associations as these are based, being voluntary associations, on the moral principle of human solidarity.²

4. The Board of Bishops support the movement for peace. They approve of the endeavours of the Hungarian people and of the Government of the Hungarian People's Republic for the protection of peace. They condemn all war-mongering, they condemn the use of the atomic weapon, and they consider, in consequence, any Government making first use of the atomic weapon as guilty of a crime committed against humanity.³

II

1. The Government of the Hungarian People's Republic, in pursuance of the Constitution of the People's Republic, guarantees full freedom of religion to its followers. It further guarantees freedom of activity to the Catholic Church.⁴

¹ In other words, in view of these first two clauses, the Government, instead of intervening itself to discipline any clergy whom it may find "reactionary", can require the Bishops to take all the odium. If any Bishop fails to give satisfaction the Government can quote the agreement in support of a demand for his removal, or can have him arrested, citing this clause in justification. Compare the Polish agreement, Articles 1, 2 and 8; THE CLERGY REVIEW, June 1950, page xiv.

² This, in other words, commits the Bishops to not opposing the collectivization of agriculture. Compare Article 6 of the Polish agreement.

³ This clause reproduces the actual words of the Stockholm Manifesto with which for so long the Hungarian Bishops refused to be associated; see, for instance, *The Tablet* of 17 June, 1950, page 488.

⁴ There is a peculiarly savage irony in this reference to "freedom of activity", not only because the dissolution of the religious Orders followed almost immediately, but because the real mind of the regime on the whole question of freedom of religion was very candidly revealed in a speech by M. Revai at the beginning of June, when he made it quite clear that no party-member should have anything to do with religious observances, or should permit his children to have religious instruction, and that the Church could never hope to be tolerated as more than an undesirable superstition.

CHURCH AND STATE ABROAD

2. The Government of the Hungarian People's Republic consents to the returning of eight Catholic clerical schools, six for boys and two for girls, as well as to the activity of the number of teaching Orders necessary for the performance of teaching in these schools.¹

3. The Government of the Hungarian People's Republic is ready, in conformity to the spirit of the agreement concluded with the other denominations, to provide for the financial requirements of the Catholic Church in the following way: that is, during the eighteen years following, until the Catholic Church is able to cover her requirements out of her own resources, to grant an adequate amount, decreasing in due proportion every three and five years, respectively, for Catholic religious purposes. The Government of the Hungarian People's Republic attach a special importance, within the framework of the said financial support, to the assertion of an adequate living wage for the acting clergy.

For the carrying out of the above agreement a Committee has to be nominated out of the delegates of the Government of the Hungarian People's Republic and of the Board of Bishops.

Budapest, 30 August, 1950.

In the name of the Cabinet Council of the Hungarian People's Republic: JOSEPH DARVAS, *Minister of Religion and of Public Instruction.*

In the name of the Hungarian Board of Bishops: JOSEPH GRÖSZ, *Archbishop of Kalocsa.*

Text handed to Dezsoe Jambor, Chief Editor of "Magyar Kurir", the semi-official Hungarian Catholic news agency, by the Archbishop of Kalocsa, on 30 August, 1950.

COMMUNIQUE FROM THE ARCHBISHOP OF KALOCSA

JOSEPH GRÖSZ, Archbishop of Kalocsa, as Chairman of the Episcopal Conference, on 29 August addressed the following letter to Joseph Darvas, Minister of Religion and Public Instruction:

"Your Excellency,

"I have the honour to inform Your Excellency that today's conference of the Board of Bishops accepted the agreement presented as a result of the negotiations carried on by the Committee of the Board of Bishops and the Committee of the Government, the purpose of which being an assertion of the peaceful co-operation of the State and the Catholic Church, and thereby a furthering of the unity of the Hungarian people, its restoration work and the peaceful development of our country.

"The Board of Bishops also authorizes me to sign the said agreement as the Chairman of the Board of Bishops and of the negotiating Committee of the Board of Bishops.

"The Board of Bishops have done this in the hope that the difficulties arising in the relations of State and Church will be settled in the spirit of mutual understanding, and that this will already have had its effect in dealing with the question of the monks in a spirit of true humanity, especially with regard to the number of monks employable in pastoral work, and in rendering possible the work of the monks.

"The Board of Bishops at the same time wish to underline and declare that by the said agreement they in no way wish to touch the rights of the Apostolic Holy See concerning the settlement of the relations of Church and State.

"With the expression of my respect,

"I am,

"JOSEPH GRÖSZ, *Archbishop of Kalocsa.*"

¹Eight schools of this nature for the whole of a country in which, up to 1948, the majority of all schools were conducted by the Church, is a concession that will not be regarded by Hungarians as signifying very much, even if it is respected. Compare the very much more acceptable Article X of the Polish Agreement.

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